THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.
051
W20
BV
2570
.A1
W66
1895/96

# THE WOMEN'S MISSIONARY MAGAZINE

—OF—

## THE UNITED PRESBYTERIAN CHURCH.

VOL. 9. AUGUST, 1895. NO. 1

## *BENEATH THE SHADOWS OF ISLAM.*

MRS. J. KELLY GIFFEN, TANTA, EGYPT.

Prepared for Annual Meeting in Jersey City, May 1895.

ISLAM is the proper name of the Mohammedan religion, and designates the complete and entire subjection of body and soul to God—His will and His service. The fundamental principles of the faith of the Mohammedan religion are contained in the two articles of belief, viz: "There is no God but God." and "Mohammed is the prophet of God." Being able to say this, and observe the fasts, with the appointed times and forms of prayer, constitute the whole duty of the religion, if we except the duty o hating all infidels, which means all persons that are not the followers of Mohammed. There is no exhortation to a life of purity; no injunction to a life of truth, honesty, and love to those about them. On the contrary the result of the teaching of Mohammed is quite the opposite. There is no hope or expectation of a man saving himself through good deeds, but salvation depends alone on the mercy of God. And in this blind trust in His mercy, they overlook his justice, goodness, truth and love.

But so far as this paper is concerned, we wish to look at Mohammedanism in its teachings concerning woman only, and its treatment of her.

She is considered a lower order of creation than man. There is a heaven or at least a future existence for dutiful wives; this probably to hold them in place in this life,—but it is not the paradise which her husband will enjoy. For while he looks forward to a heaven to which he will carry all the desires and passions of this life; to a heaven where he will be always young, and where there will be every provision for the gratification of all his lusts, and where he will have many beautiful women to do his will, yet these women are not like himself, the former children of earth, but celestial creatures, created for and given to him as a reward for deeds done on the earth. While there will be a separate abode of happiness reserved for women, yet there is considerable doubt as to the manner of their enjoyment. Mohammedanism teaches also that the majority of the inmates of hell are women.

PRESBYTERIAN HISTORICAL SOCIETY
7692 3
PHILADELPHIA, PA. 19147

So much for the hope and future enjoyment of Mohammedan women. Now as to their privileges in this life. Comparatively few of the Muslim women are taught to pray, or perform any other religious duty except to fast. Women are not strictly forbidden to enter the mosques, yet they are not practically allowed to pray there, lest their presence might be hurtful to true devotion. For in the country ruled by Islam, "to look upon a woman is to lust after her." Still she *may* pray in her own home.

That shame and disgrace to manhood and curse to womanhood—polygamy—is lawful. A man is allowed to have at any one time four wedded wives, "and of those that his right hand has acquired" (meaning slaves) as many as he may wish. And this wish is limited only by the circumstances of his life. While this is permitted, it is advised that a man have not more than two wives at one time, lest he suffer inconvenience from a greater number.

As the divorce law is so very lax, and the just causes for divorce so many, a man may still marry many wives and yet not have to support more than one. The most unreasonable pretext—the most trivial cause—in matters and occurrences over which the poor wife has no control—even things wholly providential, may be a just cause for divorce. And when he tires of one he has simply to say, "I divorce thee," and it is done. Sometimes in a moment of anger a man may divorce his wife when he afterwards repents of it and wishes to take her back again. This he can do twice without any ceremony, and even without the woman's consent. But the third time, particularly if he repeats the formula which is called the triple divorce, it is unlawful to take her as his wife again until after she has first been married to another man, been his wife for at least twenty-four hours and is again divorced. Then the first husband can take her back again for his wife. It does often happen that a man wishes to repent even after the third divorce. In this case some boy or slave is married to the woman with the understanding that he is to divorce her after twenty-four hours.

A more degrading and humiliating custom could scarcely be imagined. Evangelical Christian people can scarcely conceive of man fallen so low, with so little sense of shame and feeling, as to be willing to submit his wife—the mother of his own children—to such cruel indignities and beastly vulgarities, contrary to the nature and dignity of man.

And yet such is the state of Modammedan women that they often consent to these indignities, as a poor beast to its master's cruelties, without a sense or feeling of shame. And the man who does these things, does so under the shadow of religion, with full consent and approval of the highest standard of Muslim law and authority, and holds his place in Muslim society as a man of purity and uprightness, according to the highest code of morals.

But can we wonder that polgyamy and divorce—the two great enemies of human society and social purity—are so common when we consider the marriage laws and customs? In giving a girl—or rather a child, for she is usually little more than a child—in marriage it is not considered necessary, or even delicate, to consult her choice. The arrangement is made by the parents and friends, and marriage is consumated without the consent of the parties, who have never so much as seen each other's face. The consequences are often what such contracts might be expected to bring: dissatisfaction on the part of one or both, and finally divorce where divorce is so easily obtained, the woman being sent home to her father's house, where she will most likely not be happy.

Soon she will be married again and again divorced, each time becoming less congenial to others, each time losing something of the dignity of womanhood, until with all the recklessness of an abandoned woman, she plunges into the life of a prostitute, and joins the ranks already swollen enormously by like unfortunate sisters.

This life may be looked upon by the family as a disgrace, and it may be regarded by some outside as such, but the poor woman herself seems to feel none of it. And too it should not be supposed that a woman before she has fallen to this condition, has reached the age of an old woman, haggard and worn (although they reach this stage early in life), but it often happens that even young women and girls pass into this life before the twenties. Infidelity on the part of a wife, or the impurity of a maiden, is just cause of death at the hands of her own brothers or male relatives. Is it any wonder then that girls, driven into marriage often with worse than a brute—driven from home and divorced at the caprice of the same, are finally plunged into this life of shame?

Here in Tanta, at the time of the annual religious fair in honor of Syyid elhadawy, the patron saint of the city, I am informed on good authority that women, who at other times are virtuous, take a vow to give themselves to a life of impurity. And this in the name of religion.

Dear friends. I would not have dwelt on these things, alike distasteful and disgusting to you and to me, but I excuse myself in the belief that but few people have a true knowledge or a just conception of this great cankerous sore of Mohammedanism. And what more need be said? Is it even necessary to add that the women are ignorant and superstitious? that they are untruthful and tricky? that they are selfish, suspicious and jealous in the extreme? Those more carefully guarded are kept so closely at home, and have so little of outside interest to come into their lives, that their ignorance and narrowness increases with years and enfeebles and paralyzes all natural intelligence, so that age in a woman, instead of being a crown of honor and respect, is indeed a burden which she must often be glad to lay down, even though there is not much of beauty or joy to anticipate in the future as they believe it to be.

Islam truly casts a shadow deep and dark over the life of its women, a shadow which nothing but the Son of righteousness can lighten. And this shadow is so intense and so great that it throws its cheerless gloom over all who may be so unfortunate as to live under its rule. For Islam for centuries has decreed by its laws, and by its insults offered to women uncovered, that women must be kept in seclusion, or when venturing out must be closely veiled from the gaze of man.

Islam is responsible for the absence of all home life, for the difficulty of establishing, even in our evangelical Christian homes, the family altar and the saying of grace at meals, or the observance of any other religious duty of the home. For it is not family prayers where the women are hid off in one corner, and the blessing at meals looses much of its beauty and profit where the men eat first and the women what is left afterwards.

It is Islam that makes it necessary to place a screen even in our evangelical churches to hide the women from the men. It is Islam that teaches every boy in Egypt, and all throughout Mohammedanism, that he is born a being superior to his sister, and therefore she should show him deference and serve him with all reverence and condescension. Islam whenever and wherever found dishonors motherhood, degrades womanhood, de-

files the purity of childhood, and makes even the babyhood of little girls piteous.

In these statements of fact do I say that Islam is more powerful than Christianity in its moral and religious influence over human society? No more than I mean to say that evil is more powerful than good. But it certainly will corrupt the purest form of Christianity, and has almost extinguished the light of the Gospel from the churches of the East. But its propagation was not by the presentations of its principles, and its claims upon the intelligence of man, but by the power of the sword. And to-day wherever it has touched it has acted as a moral blight.

What will dispel this great shadow? Need I even suggest that it is the pure light of the Gospel of Jesus Christ alone, shining in the heart and life of each individual, shining in love and purity in each home, driving away ignorance and superstition by the beauty of its teaching, lifting woman by its power to the side of her husband to be his honored and loved companion, and not the slave of his passion and whim? Doing just what this Gospel has done for you, dear sisters, and just what it will do wherever its light shines in fullness and beauty. *There is nothing but the pure Gospel of love that can dispel this dark shadow.*

And what has been and is being done to lighten this shadow? It scarcely seems necessary to put this question to, or to answer it for, the women of the United Presbyterian church. In mentioning anything I must tell you much that the most of you already know. Indeed the whole work of the mission is extended to this end. For the elevation of the women is almost sure to follow the enlightenment of the men, who in most cases hold the key to the entrance of Gospel light into any home. I mean this to be especially true in Mohammedan countries where the women are kept in seclusion and public teaching of them is impracticable. Your missionaries recognize fully the necessity of educating the women, and also the pastors and other native workers have come to realize the need and importance of teaching the women. To this end we have Bible-readers wherever it is practicable to have them, or where there are any to be found; schools for girls wherever we can find a suitable place and teachers; training schools to train teachers, wives and mothers; special prayer-meetings for women, and the ordinary congregational service. All these are a means to the one end.

The evidence of good accomplished appears in many ways. It appears in the higher standard of intelligence of our evangelical Christian women. It appears in the neater homes and better regulated home life of these educated wives and mothers. It appears in the demand of young men for such as wives. It appears in the increased proportion of female communicants in our church. It appears in the general increased desire for the education of girls among all classes and religious sects. And perhaps the strongest evidence of all is the recognition of good accomplished in this special work by Muslims and nominal Christians.

I might give you statistics, but figures are often considered very dry. To me they are unfeeling rather, for they tell you little of the word spoken here, the help given there, the little things that make up so much of life and tell so much for eternity. They tell nothing of the indirect work that is done and the great spirit or influence that is felt rather than seen. They tell nothing of the multitude of hindrances thrown in the way of your work here, and which God in His might and power takes and uses to the furtherence of his work and to the glory of his name.

And what is yet to be done? You all know well the appearance of a storm cloud in a summer sky just such a one as I have often watched over the dear old hill of Ohio with the sun shining behind it, lightening the edges with a gleam of silvery light while the center seemed to grow blacker by very contrast. Taking the silvery edge for what has been done, the black center will figuratively not inaptly represent what is yet to be done. And just as the sun sooner or later will dispel the storm cloud revealing the clear sky and the glorious might of that great orb, so sooner or later, in God's own good time, this great shadow will be lifted and the sunlight of heaven will heal every moral sore—even of Islam.

Does the work seem great? "Not by might nor by power, but by my Spirit saith the Lord." Does the expense necessary to accomplish it seem too great? "God so loved the world that he gave his only begotten Son that whosoever believeth on Him, might not perish, but have everlasting life." Does the time seem long? "Wait on the Lord and be of good courage and He shall strengthen thy heart; wait I say on the Lord."

"Does what you are able to do seem little? "The effectual fervent prayer of the righteous man availeth much." But are you praying, praying that the Lord will pour out his spirit on the church in Egypt, praying that he will strengthen and direct your missionaries and baptize them with renewed power from heaven, praying that he will make you give more and more willingly of your means to this work, praying that He will take your son, your daughter, to work to be done? If so then I can assure you that the spirit of righteousness will be poured out upon your work in Egypt, as upon all nations, until the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ.

Dear sisters, in the name of degraded woman-hood; in the name of Him who revealed pure love from heaven and honor to womankind, pray! O, pray that the light of His Gospel may shine into these systems of horrid cruelty until the noonday splendor of His salvation shall dispel these shadows forever!

---

## *MEDICAL MISSIONS AND ZENANA WORK.*

SOPHIA E. JOHNSON, M. D.

Read at Annual Meeting, Jersey City, May, 1895.

ONE of the oldest women's missionary societies in India is the Zenana Bible and Medical Missionary Society, founded in London in 1852. For twenty-two years this non-sectarian society has been working in co-operation with different missionary societies in central places all over India. Their work was mostly educational, and reading the bible in zenanas, till 1874, when medical work was also undertaken. It was one of the medical missionaries of this society at Lucknow who, a few years ago, cured a native princess of Pooxa of a serious disease, receiving in return valuable help to their work, with a message, enclosed in a gold locket, for her majesty, the Queen of England, describing the sufferings of the women of India in times of sickness, and pleading for help. This led to the starting of dispensaries and hospitals all over India, in all the important cities, by Lady Dufferin, the wife of the Governor General of India, to whom her Majesty the Queen wrote saying: "We had no idea that things were so bad as that;

something must be done for the poor creatures."

Lady Dufferin started a fund, called by her name, for the medical education of women and the support of dispensaries and hospitals in all the large cities, such as Calcutta, Madras, Bombay and Lahore, where there are medical colleges for men, and Lady Dufferin scholarships are provided for the education of women. Many have taken advantage of these liberal scholarships and have taken a full course in medicine, and are now working in connection with dispensaries and hospitals established by the Lady Dufferin fund.

But let us turn back to medical missions and see what progress they have made since 1874. The small beginning at Lucknow soon spread, till Delhi, Ludianah, and Amritsar in the Punjab began their mission dispensaries and small hospitals, in connection with their zenana work, superintended by lady missionaries who had studied medicine to some extent but were undergraduates.

In 1877 the writer, who was appointed to Gurdaspur, also began with the bible and a basket of medicine, going from house to house in the city and villages, giving the women the gospel and helping the sick. In 1881 a small dispensary and hospital with ten beds was opened by Dr. E. Gordon and the writer. This hospital was closed in 1885, when we went to America for a medical course.

Two baptisms among the patients were the manifest results of this small beginning.

Though medical missionary work was begun [illegible] years ago by our Saviour, and [illegible]ed by him down to his disciples, [illegible]en many hundred years for the [illegible]commend itself to God's people [illegible]ppointed means of bringing sinners to Himself. But it is a matter for rejoicing to see how rapidly it is spreading.

Ten years ago there was not a single thoroughly-qualified medical missionary in all the Punjab, but to-day every missionary society has its medical missionary work, under care of regularly qualified female medical missionaries, and our own United Presbyterian mission is not one whit behind.

Dr. Maria White, who came out in 1886, started medical work at Sialkot, and during the seven years she was out she established a hospital with thirty beds, and a dispensary with a large daily attendance; trained native Christian girls (from our Girls' Boarding School) to help in the hospital; and opened a branch dispensary at Pasrur (which, however, had to be closed for want of proper assistants.) She also itinerated in the district whenever she was able. In all this work she did not spare herself, and was compelled to give up and leave in the early part of 1894 on account of illness. Dr. Mary A. Platter succeeded her as superintendent of the Memorial Hospital at Sialkot.

To Jhelum, nearly eighty miles further north, the writer was appointed in 1890. A dispensary was opened in the city during the summer months, but the winter was spent in village work in the district. After five years of such work, we are now hoping to open our new dispensary and hospital, with twenty beds, in the city.

A branch dispensary was opened at Bhera in 1891, some 80 miles southwest of Jhelum, where the work is carried on by a competent European midwife. Every year, in both of the mission hospitals, thousands of women hear the gospel message and find relief from physical suffering.

But the two medical missionaries and their assistants are not the only ones who are engaged in this combined method of work. Almost every missionary, male and female, uses this God-appointed means, more or less, in their work.

There is a constant demand for it among those they go to seek. Our ladies in the Sialkot district have often said that even before they could get their tents up they were surrounded by the sick asking for medicine.

Why wonder at this! Did not the people do the same when Christ went about preaching in the villages? We know what he did. Blessed be those who, in the Master's spirit, do likewise! The day is indeed past when it is necessary to urge the need or speak of the usefulness of zenana medical missionary work. But while we have made great progress, and our Women's Board has done much for this kind of work, there yet remains another

GREAT NEED,

A Christian medical school for the training of Christian medical assistants, both European and native, who when trained will lighten the burdens of medical missionaries and help on with the work. Five years ago if you had asked whether such an institution would be necessary, the reply would have been, "No; let each medical missionary train her own assistants." This we have already done to some degree, but experience is ever a true teacher, and now we present some of the reasons a Christian medical training school is necessary in the Punjab.

I. No medical missionary, single-handed, can do this training in a satisfactory way. Several have attempted it, but have failed. The medical missionary has neither the time nor strength to give to such work.

II. When Lady Dufferin opened her hospitals and offered scholarships to young women to go to men's colleges in India to study medicine, several of our native Christians availed themselves of this opportunity of educating their daughters in medicine, and sent them to such colleges for men, with whom they had to study, attend all kinds of operations and clinics; and those who know the low moral tone of young men in India do not wonder at the disastrous results. Mixed colleges are not desirable anywhere, and especially in India.

III. Those who graduated and managed to escape contamination have no desire to engage in missionary work; all they care for is government employment with a position and a big salary.

IV. The Lady Dufferin scheme is under the patronage of the India government and backed by her Majesty, the Queen of England, and therefore offers great inducements to the educated women of India. The staff now consists of 23 women doctors, 32 assistants and over 250 native, Eurasian, and European girls, under training in the various government hospitals and colleges as assistant surgeons, hospital assistants, midwives, compounders and nurses. The fund has at present an income of £5,000 a year, after having built many fine hospitals and dispensaries at a cost of over £12,000.

This grand work might have been grander yet but for one thing: no gospel exhortation is allowed. It is, therefore, no place for our native Christian girls. We all know the outcome of such education, but if Christians do not provide the means to meet this demand for higher educational attainments, our native Christian girls will go where they can get it at any cost, just as our native Christian boys are constantly doing, and we will lose them, in more than one sense, to our own work.

The time will come, nay, has come, when the zenana medical missionary will have to employ heathen assistants, as our missionaries are obliged to do in the boys' mission schools and even in our own Christian girls' boarding school.

Perhaps you will ask why is this so? One reason is because we have been afraid to *go ahead* with our Christian boys and girls for fear of spoiling them,

while we have spent and are spending our energy, money and time in educating the heathen, who now form three-fourths of the staff of teachers in every mission-school in our mission. Hardened souls as they are, they like the missionaries for what they can get out of them, but they don't come to Christ.

You will see from the above reasons how desirable it is that we should have an inter-mission medical training school for our native Christian girls, where both religious and medical training will be given together, and workers prepared for the work of the Lord.

To meet this growing demand a medical school has been started at Ludianah, about 150 miles south, under the name of the "North India School of Medicine for Christian Women." This school is unsectarian, and its sole object is to give thorough Christian medical training to young women, sent up and supported by different missionary societies.

You will at once see the desirability of such a school. A trained assistant would be no little help to a medical missionary, especially on her first arrival. She would relieve the latter of a burden which is very harrassing and wearing on a new comer. A medical missionary must enter upon her work at once. There are cases in which she cannot hold back, because she does not know the language. Dr. White had her own trials in this respect. If she could have had a competent trained assistant when she first came out, she might have been with us still. Overwork and worry used her up. Dr. Platter has better help, but even she can tell a tale which would confirm the above statements.

Dr. Platter and the writer are in full sympathy with this movement, and we appeal to you to help in the support of this school and the Christian girls we desire to send for training. We will not try to educate any as doctors, but we do need hospital assistants, midwives, compounders and nurses.

*The cost of training* is not great—Rs. 10 or $4 a month for the training of nurses, midwives and compounders for two years; Rs. 20 or $8 a month for the training of hospital assistants for four years, at the end of which time they serve the missionary society which has educated them for the number of years they have been under training for half salary (that is, half the regular salary of such workers employed by the government). After they have served the term, they are free to either continue their connection with the society on full salary, or go and work where ever they choose, and others under training take their places.

Some may ask, Where are the girls to come from? We hope that our own girls boarding school at Sialkot will, after a while, supply all the candidates we will need for training.

We ask our Women's Board to lay this important matter before the General Missionary society for approval and help, and we send a number of copies of the prospectus of the training school for consideration.

A second matter which the writer desires to bring before the convention is the endowment of hospital beds in the new Jhelum hospital. Last year the Women's Board granted the request for such endowment, and promise for the support of four beds has been received. The amount required for such endowment is $600. There are twenty beds in the hospital. If ten are endowed, the remaining ten will be supported by government grants, and this would put the hospital on a self-supporting basis, and relieve the Women's Board of no small expense.

The church is doing a noble work in evangelizing the heathen through its dif-

ferent agencies. We have been liberally helped in the medical work. Will you not help us further in educating our Christian girls for the medical work and the endowment of beds in the Jhelum hospital?

## *HOW UNCLE BILLY LISTENED.*

UNCLE Billy Shaw had the kindest heart in his little, wiry body, that mortal ever possessed. Indeed his heart seemed to be the largest part of his anatomy; certain it was that no one ever sought aid of him in vain. The hungry child got something to eat; the broken-hearted widow the cheering assurance that she should be looked after; the struggling student, the loan of money, without interest, till he could repay; and the happy-go-lucky spendthrift, a bit of advice, which not only stayed by him better than cash, but was of far greater benefit.

The minister, too, was his especial care, for not only was the full complement of his salary made sure, but anything that looked like pinching or want in the minister's family was quickly noted and, if possible, remedied.

But Uncle Billy had one fault: he did not believe in foreign missions. The principal reason for this, though, was his ignorance of the subject, for people are seldom interested in what they know little or nothing about.

"There are enough who need help right around my door," he would say. "Heathen? Plenty of them at home, if people only cared to find them," and so he would take no pains to inform himself about any other.

To be sure, he always gave a dollar when the collection for foreign missions was taken in church, but he did it from a sense of duty and to please his pastor, and so, as no love or prayers went with it, he received no blessing, and had no desire to contribute more largely.

But a change was gradually taking place. The new minister's wife had organized a Woman's Foreign Missionary, society, and Aunt Mercy had joined it, and she used to tell Uncle Billy what she heard at the meetings, and sometimes she took home with her some copies of a magazine, which the minister's wife loaned her, and would read aloud from them. Although Uncle Billy seemed perfectly indifferent, and made no comments on what she read, still some truth penetrated his heart, like the good leaven hid in three measures of meal.

So matters went on till one evening the missionary society gave a concert, and, of course, Uncle Billy was there.

There was plenty of bright music,—the minister's wife saw to that,—and then, after prayer and responsive reading of the Scriptures, a sweet little girl spoke a piece, telling how glad she was she had not been born in heathen lands, where little girl babies are not much thought of, and where, unless Christian people here sent missionaries to them, they lived and died without ever hearing of the blessed Jesus.

"Well, well," thought Uncle Billy. "The women have taken lots of pains to get up this concert; I'll give them a dollar when they take up their collection.'

Then a young woman spoke of an old man whom a missionary found sick and dying. In his ravings he would wildly cry, "Why didn't you come before? O, why didn't you come before? Now I've got to die without Jesus; why didn't you come before?" Then in his calmer moments he would beseech the missionary

to stay and teach his children and his grandchildren, so they need not die without Jesus, as he was dying. "I'll give two dollars," thought Uncle Billy, crushing his short, gray beard down on his chest,—a way he had of doing when he wished to think seriously,—and he fell to calculating how long it would take to send the money, and wondering, if he had given more in the past, if that old man might not have heard of Jesus before it was too late. But the choir ceased singing, another voice took up the story, and he straightened himself up to listen.

This woman told of a poor man in China who had learned about Jesus of a missionary, and was filled with a desire to help others to know about Him; but he was poor and ignorant, and there seemed nothing he could do until he hit upon this plan:

One mode of punishment for certain crimes, in that country, is to place a large plank, four or five feet square, about the criminal's neck, a hole in the center admitting the head, and to fasten it in such a way that the wearer himself cannot unfasten it. The crime he has committed is written on this plank, and he is turned into the street to pick up his food as best he can, for a longer or shorter time. Everyone who passes stops to read what he has done, and then kicks or spits upon him as part of the punishment. This man sold all his poor possessions to have a similar plank made, and had as much of the gospel of Jesus written upon it as was possible, then adjusting it to his own neck, he took up his abode in the streets. People would stop to see who the new criminal was, and what was his crime, and would read such words as these: "God is love"; "Jesus Christ came into the world to save sinners"; "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life;" "Believe on the Lord Jesus Christ and thou shalt be saved."

Uncle Billy winked hard to keep back the tears, and thrust his hand deep down into his pocket; and when the plate came around to him a crisp five-dollar bill went into it.

He said little about the meeting that night, but the next morning, after prayers, as he was preparing to go out to his work, he suddenly asked: "How much does it take to support an orphan in one of those schools, you told me about, in India?" "Twenty-five dollars," replied Aunt Mercy. "What do you say to our adopting an orphan over there and educating her, for the sake of our little Mary? Perhaps, if she had lived, she would have gone there herself, so I would like to have some one else doing her work." "O," cried Aunt Mercy, clasping her hands tightly together. "That is just what I was wishing we could do!"

And something in her face made Uncle Billy go around the table and kiss the soft, withered old cheek and then hurry as if he had been called suddenly to see to his team.—*Heathen Womens Friend.*

## *HERE AND THERE.*

A PLACE FOR ME.

Use me, God, in thy great harvest field,
Which stretched far and wide, like a wide sea,
The gatherers are so few, I fear the precious yield.
Will suffer loss. Oh, find a place for me!

A place where best the strength I have will tell.
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds is only done.

CHRISTINA ROSSETTI.

The "Scattered Helpers" is a society in Canada composed of those who from age, sickness, or manner of daily employment, cannot belong to the regular missionary society. "That nothing be lost" is the motto.

"We have the same heritage Christ had: 'As Thou hast sent me into the world, even so have I sent them into the world.'"

---

Extracts from address of Mrs. D. E. Finks, in Home Mission Monthly:

When the subscription to the missionary magazine is allowed to expire without renewal, after awhile interest begins to dwindle and eventually over-borne by the ranker growth of indifference. It would be amusing—were the instance not so frequent—to note the excuses wherewith not a few seek to justify themselves in withholding subscriptions to missionary periodicals.

Suppose the husbandman should say: "I do not think I can afford the expense of cultivating my wheat field; besides I have very little time to spare, and, anyway, I'm not hungry just now." He would in that case be arguing very much as some people do when the solicitor approaches them for a subscription. I can't really afford it; I have no time to read it, besides I'm not much interested in missions anyway." It is seldom if ever that missionary interest is spontaneous. The one who is not interested is the very one who most needs the impulse which a good leaflet or a bright magazine page inspires. Even those whose position implies close study and information do not always avail themselves, as they should, of these aids. I do not know that I ought to let the secret out here, but it is a fact, as our subscription books show, that there are many officers of local societies who do not take the missionary magazine—that the societies, however, they represent are not prospering as they should, is *no* secret. Suppose you have little time to read the missionary journal. Take it, anyway. It ought to be on your tables regularly just as the Century or Scribner's or the other magazines of the day are. It will, at least, be taken up now and then by some member of the household. There have been repeated instances of gifts sent to our mission treasury by casual readers. The constant presence of missionary literature in the home is a strong formative influence in the lives of the young. It is only a week or two since Mrs. James said to me: "I owe my inteerst in missionary work to the missionary magazine which my father regularly subscribed for and which was always on his table." You see what we, as a wide spread organization numbering thousands of auxiliaries, owe to missionary literature in that *one* household—our honored and well-beloved president.

An earnest worker tried in vain to enlist the support of a wealthy widowed woman. She frequently furnished her with missionary information, but her friend remained apparently unmoved. One day she went again with a marked copy of the HOME MISSION MONTHLY, the leaf folded down over against an article which had touched her own heart. As the days went by she thought that that, too, had failed. Judge of her surprise and joy when a large sum of money was presently given for the work of the woman's Executive Committee by the object of her kindly solicitude, with expressions like these; "I was struck by what I read—some how I can't forget it. It is a grand work and I want a share." A synodical officer wrote of her surprise and delight that an old lady who had not been actively connected with the missionary society, but who had been conversant with the work of the Woman's Executive Committee through our publications, had requested an interview that she might properly bequeath a goodly sum to that work. Other cases have not been wanting where legacies have come to the treasury as the result of interest aroused by our literature.

---

"Hard times, and not hard times. The great body of people are not sacrificing in giving." To-day's danger—getting used to the cry of distress, and not heeding it. Becoming familiar with the needs of fellow men and making no effort to relieve them, we grow callous. We need not more information, but more of Christ's spirit. We need not more money, but more religion. Only in hard times can our religion be tested."

---

In the broiling heat of summer a large Japanese firm in Tokyo fined each of its

employees a *sen* every time they complained of the heat, because their brothers in Corea had far worse heat to endure and did not complain. The money went to the war. It might be well for us in the warm days of summer to remember our missionaries in tropical climes.

---

"There is no use my trying to be a Christian," said an old Chinese woman to the Missionary's wife; "look at my feet," pointing to her deformed, bandaged feet. "Why what have your feet to do with it," asked the lady in surprise. "Oh," said the other, "if I am a Christian I will have to go into the world and preach the Gospel, and I could not travel with these feet."

---

# Missionary Correspondence

## *A HALF-DAY'S EXPERIENCE.*

MRS. ANNA PHILIPS WHITE.

THE week had been spent in the routine work of teaching English and studying Arabic, and it was with pleasure that I accepted an invitation to accompany Miss Thompson, on Saturday, on her usual round of house-visiting. Leaving home early, we went to the extreme western part of the city, expecting to make a large number of calls before noon.

The first house visited was that of a sewing woman, who had several girls working for her. The girls sat on the floor, each one busily engaged with her work. Indeed, so intent were they that they did not even rise to salute us. We passed into another room overlooking the great Nile river. We sat by the window to catch the fresh, cool, breeze that blew over the water. There was a variety of life here on the bosom of this great stream. On the opposite side the Gazireh Palace hotel, formerly a palace of the late Ismail Pasha, with its beautiful surroundings and its scores of visitors, presented an everchanging scene. Dahabeeyas and steamers were moored to the shore. Their winters over, they await another tourist season before ascending the river again. Little fishing boats were to be seen in all directions, bearing the fishers who, like the fishers of men, must be "dilligent in business." A woman from the story above lowered a bucket and brought it up full of Nile water. As the bucket reached the level of our window our friend caught it and drank from it, at the same time exchanging some pleasant words with her neighbor overhead. Our visit was to take to them the Water of Life and offer it to them as freely as the water which they had just dipped from the river.

The only daughter of the family is taking lessons in her home. After the usual coffee had been drunk, she read a portion of scripture and Miss Thompson led in prayer. A nice looking old lady, who had been sitting quietly listening to the reading, broke out in exclamation of wonder and surprise during the prayer, at the close of which she asked many questions concerning the Messiah, and asked us to go to her house to pray. She seemed satisfied with a promise of a future call, when she found we were only going up the stairs to the next house above.

In this house we found a distressed little woman with a large family of little

ones, one of whom had been badly burned. A card bearing the words, "Come unto me all ye that labor and are heavy laden and I will give you rest," was tacked on the wall. "Can you read it?" asked Miss T. "Yes," she replied, "but I have not found that promised rest," and then followed a long talk about spiritual things and a prayer for the troubled one. A number of women who take lessons in their homes lived in this vicinity, and to visit a certain number before noon was our plan. Just as we reached the bottom of the first flight of stairs, our Mohammedan friend, for she was a follower of the prophet, rushed out saying, "Now you must go to my house and pray there." Miss T. tried to explain that we had several houses to visit near there at that time and that we would visit her another day. She insisted that her house was very near, which was not very definite to us. She had decided the matter in her own mind and would not allow us to say, "No." How similar her words seemed to those of Jacob at Peniel—"I will not let thee go except thou bless me." We yielded, and followed her whither we knew not. Our ideas of distance were different from hers. We turned corners until I was quite bewildered, but at every turn our guide watched to see that we were following. The black robed figure moved so quietly, so noiselessly and yet so quickly, that our strength was quite taxed to keep pace with her. The men sitting cross-legged in their shops commented as we passed. After a long walk our leader halted before a door and rapped so vigorously with the huge iron knocker that the door was speedily opened and we were soon ushered into the women's apartment. We found five women there, who received us cordially. One who looked older than the others sat on a mat on the floor and did not rise to receive us. The youngest of the women said that she could read, at which Miss T. opened her bible at the fifth of Matthew and asked her to read. She began but said, "I do not care for this, let me read about prayer." Turning to the others she said, "Oh, they have beautiful supplications!" She began again to read in the sixth of Matthew. When she came to the Lord's prayer she said, "I know that," and repeated it throughout. We learned that she had been one of our pupils, and we knew that she had retained a part of the truth taught her.

When Miss T. began to pray the old woman on the floor exclaimed, "Is that the direction of Mecca? After the prayer they asked many questions concerning posture in prayer, and seemed intensely interested in all that was said. Many inquiries about the church and the services were made. "Can we go? Where is the church? On what day and at what time are the services?" When told that there would be services the next day, Sabbath, one cried delightedly "Only one more day to wait!" When we arose to go they called blessings down on both of us, though I had been only a spectator and rather an unintelligent one, too.

We wended our way back through those narrow hot streets, slowly and thoughtfully. We wondered how much of the truth they knew, how much they understood, how much they believed. We made several other interesting calls before noon, of which I have not time to tell now.

These are only the everyday experiences of those who are doing zenana work. To me they were new and thrilling and as I came home the words of the disciples of old kept ringing in my ears, "We have seen strange things to-day."

CAIRO, EGYPT.

## *W. M. S. OF SIALKOT PRESBYTERY AT PASRUR.*

MISS NANNIE J. SPENCER.

You would have enjoyed the Presbyterial, I am sure. It was good to see the native sisters taking hold and doing, many of them, just as the women of America, except that their speech was Panjabi instead of English.

The President, Mrs. Shabaz, of Sialkot, (the pastor's wife there) was re-elected. She presided over the meeting with dignity and ability. There were two secretaries, one in English and one in Hindustani. The bible was mostly read in Hindustani, but the psalms were sung in Panjabi. Some of the papers read by the native ladies were written in Hindustani, but they would read some and talk the same in Panjabi. The effort was made to have the village women understand.

One paper was on the early history of the African people; and then Sophie, one of the Pasrur women, read a paper on their present condition and our work among them.

A small map of the world and a map of North America were hung to one of the tent-poles. The places where we are working among them had been marked in red ink, and Mrs. Minnie Parks Anderson, who speaks Panjabi beautifully, explained the map, especially for the benefit of the village women. Six or eight village women had walked some nine miles to attend the meetings, bringing their babies and some food with them. They were not delegates, but wanted to attend the meeting. You would think they ought to have had more on their children than a necklace or some red string, but they have learned much and will learn more. To clothe their little ones is one thing that some of them have yet to learn, but some babies there were as nicely dressed as children at home.

One paper read was on the benefits of attendance faithful and regular on the missionary meeting? The writer said once they knew nothing about business, but now they are learning how to put and second motions, and do things in a proper way, and it was of great benefit to them.

The way the women took part in the discussions of the papers was gratifying to the foreign ladies. The mothers' meeting was a very practical one. It had been preceded by a sort of W. C. T. U. meeting of the foreign ladies alone, considering how the W. C. T. U. plan could be adapted and used here. It is a lamentable fact that as English civilization advances there is increased need of temperance work. But the department of social purity is the one which demands most attention, the state of society is so corrupt. The missionary ladies were responsible for their delegates, and they had to see that they got safely to the meeting and home again. There are so many, many things to be guarded against. There was some very good instruction and counsel given in the mothers' meeting about proper dress and training of the children, and teaching them not to lie and not to give "gälí" (abusive and improper language.)

Miss White and Miss Campbell gave the report of the Princeton meeting. Miss Campbell told them how far some came to the meeting, thus giving them some idea of the size of our country, and because they like to hear about people. She told them about my mother attending and hearing there that I was appointed to come out here to them.

Sitting on the floor is the hardest thing I have had to do. I don't get the proper easy position, so I have to squirm around some. A few of the older and more honorable ladies sat on chairs, but

most of us sat on the floor. Some of the tall ladies just rose on their knees to make a motion.

The Thank-offering was over two hundred and seventy-five rupies; that is, not quite seventy-five dollars. The village women I spoke of before had brought their pica (a copper coin worth less than half a cent) to the Thank-offering.

The ladies were very much pleased at the advance that had been made in the Presbyterial. A handsome silk banner was given to the society thought to have done the best in every way. Gurdaspur got it and will keep it until another society is thought to have surpassed it in advancement. The banner has appropriate mottoes on both sides in gold letters, Hindustian characters.

The historic Mary Anna mentioned in "Our India Mission" was at the Presbyterial. What a nice looking woman she is!

Already they are beginning to wonder what can be done at the annual meeting next fall with so few missionaries to place in so many stations. Dr. Barr and Dr. Martin are not so young and strong as they once were, and need a little easier time. The mission does not know what to do, but I suppose they will remember that there is one who does. Still it is hard, especially on those who have borne so much of the burden, to *wait* patiently for the needed help.

## FOREIGN NEWS BUDGET.

MARY B. REID.

Miss Josephine White furnishes notes from Pasrur, India, under date of May 9, 1895.

When you sleep out of doors you must get up early, for the Indian world rises early. I don't wonder at this, for you know that at the rate they work to accomplish anything they must begin early and keep at it a long time. This morning we slipped into the house, got some coffee and toast, and then started for Nangal, a village not more than a mile distant. There are no Christians in Nangal, and so far we have been visiting only the higher classes of the people living in that village. This morning we went into the house of a Sikh. The woman of the house was busy at her chakki, grinding the wheat for the day, but she left her work and came out to receive us, and a bedstead was set in the shade for us to sit on. The women from the neighboring houses began climbing upon the walls and down the mud stairway into the court where we were sitting, until we had a very picturesque looking company of women, girls and babies about us. Some of the women had bright red chaddars; one had a purple kurta or waist with a chaddar of another color. Some were wearing a great many ornaments, and all were looking bright and happy, and seeming so full of life and vivacity. They were very anxious to know what kind of bread we eat, for in this land where the religions are so much religions of eating and drinking and where persons of one religion never eat with persons of another, they are always very curious over our food and desirous of being told just what we eat. The Hindus do not want us to eat beef, and the Mohammedans can not bear to think of any one eating pork, which they always call "swines flesh." Mutton, goat or chicken we may eat and no one will object. The most pleasant part of our morning's work was the evident pleasure with which they listened to us while we told them of the way to heaven.

Mrs. J. Barr gives news items of Sialkot:

We are fairly launched into the hot season. It is not usually so hot in May. The thermometer stands in most of our houses at 94° to 96°, with all the doors and windows closed. In the school building it would be much higher because the doors cannot be kept closed. The court yard where the students live is surrounded by high walls. On one side is the hall, or main building, with three class-rooms on each side of it. On the other three sides are the dormitories, store rooms, cook-houses, etc. There are no trees in the yard, and it is a very warm place during the day. Lately we let the boys come outside, when preparing their lessons, and sit under the trees, where it is more airy, although the air is hot. There are 150 students. All are doing well. On our small compound of five or six acres there are at least 200 persons. This is the season for dust-storms, and many have sore eyes. One poor boy had to leave school on account of his eyes, as the disease had become chronic. Some little babies—not in school—whose eyes were so bad the blood gushed out when opened, have quite recovered. I am getting to be quite an expert at putting medicine in the eye.

Yesterday we were saddened by the news of the death of Mr. and Mrs. Morrison's youngest child—a beautiful and bright littte boy six or seven months old. He had been ill several weeks, and they started to the hills with him, hoping that in the mountain air he would soon recover, but they had scarcely reached "Sunnyside" when he was taken away.

Miss Elizabeth Gordon draws contrasts in the history of our India mission:

At the meeting of Synod of 1895—what a contrast compared with 1855!!! Just forty years ago our mission force consisted of *one* missionary with his family and *not one native Christian* in the

field. In 1862 there were three missionaries with their families, but in 1865 it was again reduced to *one* missionary and family with two or three native Christians, and for some time it continued two, and created little interest in the *home church*. In the General Assemblies that met in Washington, Iowa, and in Monmouth, Ill., about the years 1872 and 1873, there was talk of discontinuing the India mission, but as there were still some in the church who prayed in faith, relying on God's promise to give the heathen to Christ, Ps. 2, the India mission was not discontinued.

About the year 1880, the India mission was introduced to the United Presbyterian church as one of her grown up daughters; hitherto little known, receiving due attention and courtesy from the mother church. From one family, in 1855, she has increased to 19 families in 1895, four having left the mission and four more being at home on furlough, which leaves 11 families in the field in '95. From the year 1855 until 1869 she had but *one* lady missionary, but now in '95 she has had 22; two of whom have left the mission and five are at home on furlough, leaving 15 in the field. Then the missionary had no fellow-laborer with whom to take counsel when in difficulty and perplexity; now she has a *multitude of counsellors*, in which the wise man says *there is safety*. Now she has three Presbyteries and *one* Synod. All the eleven foreign members were present except one who was ill.

There were many native members too. They out-numbered the foreigners. In 1855 she had no native Christians; now she has multitudes and though there is much depravity to contend with, and one often feels discouraged, but perhaps there is not more than the apostle Paul had, and he always found occasion for giving thanks to God for his converts.

Then we had no collections taken up on Sabbath; now collections are taken in all our assemblies for worship. Even when money is not available grain or flour is given.

We have nine local missionary societies for women and a general missionary society consisting of delegates from these local societies, which meets once in the year. Let us bless the Lord and not forget his benefits, Ps. 103. Let us thank God aud take courage, Acts 28:15.

You may ask why ladies were at the Synod. There was a called meeting of the mission at the same time, and as some of the ladies had some items of business to present before the mission several ladies were present.

## Miss Nannie Spencer tells us of the evening call to heathen temples:

"Those evening bells; those evening bells
How many a tale their music tells."

Not 'of love and home and that sweet time,' but of ignorance and superstition and false gods who must needs be wakened by the bells at nightfall, so they be ready to hear the evening prayers of their devotees.

The bells are sweet enough, but their significance makes them seem all out of tune, as in the dusk we hear their calls to the gods who hear not. Elijah's scornful words to the priests of Baal come to the thoughts of the Christian listener, and he longs for the day when the bells shall no longer call worshipers to heathen temples, but call to the worship of the God, whose ear is not heavy that it cannot hear. The evening bells here speak a different message from the sweet toned bells of Christian lands.

The Saturday evening bells from the little German church in the country, bidding all to lay aside their work at sunset, for it is the eve of the Lord's day, the time of preparation for meeting him in the sanctuary; the bells calling to church or prayer-meeting, these are the bells regularly heard in the home land, and never will they be forgotten, even out here among these heathen surroundings.

The worship of these people is yet little known to me, but every little bit I learn about it makes it seem more dreadful. So much of devotion wasted, so many prayers offered to the false prophet or to false gods, such sinful deeds in the name of worship! It is not long since we read of one poor fellow cutting out his tongue as an offering to his god. Can we as unreservedly devote our tongues to the service of Him whom we worship?

## Dr. Mary A. Platter says of the medical work and the schools:

The work at The Memorial Hospital is going on very nicely. An average of fifty patients each day makes a goodly number who hear the Bible read and explained while waiting their turn to get medicine. Occasionally some return to the waiting room, after receiving the medicine, to hear more. These people are so impatient, and we are often reproached for not curing in two days a disease that would take months to conquer; but now I try to tell such people that if they are not willing to keep on it will be no use to begin.

I am glad to be in India, and my lines have fallen in pleasant places. The mission association here thought it best for me to live away from the hospital and put me with Miss Campbell at the South compound.

Since the weather has been warm I get to the hospital at 7:30 a. m., and the sun gets pretty hot before my return; but the "New Missionaries" will soon go to the hills, and we will not know much about the heat of India this first summer. Our girls' school is prospering under Miss Campbell's enthusiastic care, seventy-six pupils being the number enrolled now, with the promise of more. Dr. S. Martin paid a high tribute to the good, earnest work done here when he told me, soon after my arrival, that a single woman who had gone out from the school changed the entire village in which she lived. Miss Campbell has so enthused her teachers that two of them are going into training for higher work, and of course hope to get back here. To-day she and some of them visited the boys school and they think our girls are fully up to the boys.

We all rejoice that Dr. Barr's boys, the greater part of whom are from the despised low caste, passed the best examination in the Punjab, and of late they have carried off the prize in every athletic contest.

Miss Embleton and Miss Martin, in addition to their regular work, each have a Bible class compcsed of the wives of the Theological students who are now in the seminary under Dr. Martin. It is certainly a most excellent thing, and I hope they may be blessed with strength for this extra work. As for myself, I find it very slow work to be both physician and student; so my progress with the language is not as great as it might have been if I did not give half my time to the hospital.

My absurd mistakes furnish amusement for others, as when I said the church is in my umbrella and asked the boy to put the table on the bell. Everything is backwards and wrong side out, but I am determined to come out conqueror and be able to speak Urdu and Punjabi both, so that I will be understood New workers are needed in every branch, but I think Miss Campbell needs help most of all, and hope some one will be sent out just for her.

### Egypt.

## Alexandria news is given by Mrs. Catharine Ewing:

Everything has been going on so quietly here there seemed little use in reporting. The morning services in the church are well attended and the two

Sabbath-schools which meet in the afternoon are encouragingly full. In the Mission House the boys predominate. Yesterday I counted fifteen large boys, (I might in justice say young men) remaining after the opening exercises for the Bible lesson, and all showed marked interest in the lesson. The conscription for the army is causing great consternation just now. In spite of the improved condition of the soldier I am told that parents would rather bury their sons than have them go into the army, and in some instances they maim them to prevent them being taken. Several of our boys, church members, are liable to be taken, as they come within the age limits, nineteen to twenty-three. Our circle here is well and all busy.

Tanta news is furnished by Mrs. Grace H. Giffin:

We sigh some times like "Micawber" for something to turn up, particularly when the time comes around for writing for the Budget, but unlike him we can not sit down and wait for that something. Our lives at times seem most uneventful, at least so far as we care to make them generally known. Of course we do not tell of all our hopes and aspirations until the hope is realized, and very often we do not realize that to which we have aspired. Just at present it is too hot to enjoy even our blessings. But we in Tanta do not have the great heat that they have at most other stations. While the day with us may be hot and sweltering, as soon as the sun goes down the breeze sets in from seaward, and the night will be cool and pleasant; so we can get sleep and rest, which is half the battle. I think the general opinion is that we have had some *very* hot weather even for Egypt. Shade heat has been registered at different points from 100° to 112° F. However in our house closed from the hot air we have not had it registered higher than 98°. But that is quite hot enough for comfort.

Work at this station has not shown any signs of increased life during this heat. Our place of meeting is rather shut in by other buildings, so that we get but little air. Those who are only occasional hearers did not attend the service at all. The night meetings have been the most stupid, for the heat of the lamp increased the difficulty. The women's Thursday afternoon meetings have been but sparsely attended. One woman, who is the mother of ten living children, has been faithful through all. She is both a Martha and a Mary, for she does all her own work, and finds time to come to our meetings too. Her name is Hannah, and we trust she is bringing up "Samuel" or two for our Israel.

The out stations have had the same struggle with the heat that we have had here. Still there has been some improvment. At Birma, where we met with so much opposition from the Copts at the beginning, we have now succeeded in gathering a school of twenty pupils, all Muslims. However this is better than at Malege where there are no pupils yet. Yet there are six or eight men there who meet with the teacher every night for instruction and argument, and we trust great good may come of it yet.

For this district the event of the month was the examination of the school at Kafr Zyal. This school was opened less than a year ago. There are about sixty pupils enrolled, two thirds of whom are Mohammedans. For the occasion the pupils were dressed in uniforms of nankeen colored cotton. And they really looked very nice indeed. A tent was borrowed from a neighboring town and erected in front of the school, on what would under other circumstances be the village green; but under a brazen rainless sky it is a bit of desert. There were present not fewer than 500 people. the majority of whom found only perpendicular space. The exercises began at 8 o'clock a. m. and continued for four hours. Considering the crowd we had very good order, and the occasion was enjoyed by all present. It was an event in the town; a date to be remembered; a niche in memory's time stick, by which future events will be measured.

Mrs. Amelia S. Murch writes of difficulties in beginning work at the new station, Benha:

It has been about six months since we came to this place; thus far we have had but little to encourage, and a great deal to discourage, us in our work.

It was nearly three months before we succeeded in getting a house suitable for a school, and the people are so slow it took the owners of the building we rented two months longer to get the house put into repair so as to be adapted to our work.

May 1st a school for boys was opened. Within a day or so we had forty pupils, and the number has increased till now we have a few more than sixty. Two-thirds of our pupils are Mohammedans. We also have a Sabbath service. The attendance at this is averaging from twelve to sixteen. I have visited a number of houses and was treated very kindly, but have not succeeded in getting any of the women to our meetings. They promise to come, but do not do so, even when I call for them They always have some good excuse.

The Copts are evidently afraid that some of them will become Christians. They have begun to build a church. Although for a uumber of years the Copts have been in govern ment service here, this place being the capital of a province, they have never had a church.

Throughout the province as many as one-hundred and fifty Copts are employed as scribes, tax-gatherers, &c. So great is the influence of the chief-scribe of the province, that he was able to demand from each Coptic employee of the Government a full months salary, this snm to be used for building a church. A refusal thus to subscribe would be to risk the very strong probability of the loss of employment.

All these years the Christians of the place have been living without having a church to attend. Is it any wonder Christianity should be of a very low grade? A few minutes conversation with one of these native Christians will show one that they are depending more than anything else on their own good works for salvation. And oh, what the quality of their good works! The chief-scribe of the province, in using his official authority to compel all Christian employees of the government to set apart one month's wages to secure funds to build a church, was only practicing a species of good works considered perfectly praiseworthy by these people; and indeed when compared to many things they do without the least compunction of conscience his deed might be looked upon as quite meritorious.

Mrs. A. E. Nichol gives notes from Upper Egypt, Luxor:

We would very much appreciate a day of American weather. It has been excessively hot. We say, "The melancholy days have come the hottest of the year."

We are truly housed. Windows and doors are kept closed from early morn till after sundown, to keep out the hot air. But even then I look in vain for a cool place. With windows and doors closed the thermometer has registered in the house from 90° to 99° F, while outside in the shade it has reached 111°. Cousequently our work has been mostly indoors. We can always find plenty to do.

A member of our church came in yesterday telling us the story of her wayward son. She said he was her first born and that she was so young at the

time of his birth that he had grown up more like a brother than a son. She was greatly troubled at the life he is leading, and asked us to talk to him.

At the close of the Sabbath-school quarter we were greatly pleased that most of the boys and girls could repeat the subjects and golden texts of the lessons, as well as answer well many questions on each lesson.

We have been giving the pupils presents illustrated papers and cards. They are happy to receive them, and the attendance has so increased that extra benches have been placed in the room.

On Tuesday and Saturday evenings of each week I have been teaching the boys and young men of the church the tunes of the Bible Songs which have lately been issued in Arabic. I am gratified to see the interest growing, and now and then strangers coming in to hear the singing. May they too be drawn to praise God for his goodness to the children of men.

### Temperance notes from Cairo :

Some time ago Dr. Harvey received a note from the chief of police asking if he wished to prevent a saloon being opened opposite to the mission building. Of course Dr. Harvey said we would all be very sorry to have such a place near us. The proprietor of the saloon begged Dr. Harvey not to interfere, and said he had spent a good deal in preparing, &c. He came again and said the other neighbors wished to have it and they would enter a case against the mission for opposing it. The saloon has not been opened, and we are very thankful that a temptation has not been allowed so near our schools.

The W. C. T. U. has had tracts printed in Greek and circulated. One Greek when he saw it said: "I never saw anything against drinking before." The same has been printed in Arabic, and we hope and pray that good results may follow.

## YOUNG PEOPLE'S DEPARTMENT.

### *LITTLE BROWN BROTHERS.*

"And whoso shall receive one such little child in my name receiveth me."

The brown eyes under the thatch of yellow curls were fixed upon the minister, but the minister did not see them, for Billy sat back in a corner—a far-away, shadowy corner near the door, into which he had slipped as quickly as his little crutch would let him, for, until he became so interested in what he heard that he forgot himself entirely, he had an uncomfortable feeling of being where he did not belong. Billy did not quite know why, only there were so many pleasant places and things all around him to which he did not seem to belong—at least Aunt Hannah said he did not—and he supposed this was one of them. He had been wondering that very morning, as he sat on the sunny hillside near the little cabin, why Aunt Hannah always liked to stay outside of everything and alone. His own social little heart craved companionship. He watched the children who passed by on the road, and longed to make their acquaintance. He would have been glad to go to the village school, but Aunt Hannah said it was "too far" and that he didn't "belong there anyway," so he accepted such teaching as Aunt Hannah herself could give, learned in his own way strange lessons from wood and stream and sky, and tried to cultivate a friendly intercourse with the neighboring birds and squirrels.

"But I wish I had folks," soliloquized Billy when a great mottled toad had disdained all offors of friendship by promptly hopping out of sight. "Wish I had a brother, an' wouldn't we have good times! He wouldn't be lame, but he'd like me just as well as if I wasn't, an' he'd take me to nice places, an' we'd belong to schools an' meetin's like other boys."

The sight of "other boys" and girls too, as well as some older people, who began to pass in unusual numbers along the road, broke upon his dreaming and reminded him of something he had heard. His eyes followed the group for a few minutes, and then he turned back to the cabin.

"Aunt Hannah, there's lots of folks goin' to that mission'ry meetin' we heard about Sabbath," he said wistfully.

"Then lots of folks must have more spare time on week days than I have," answered Aunt Hannah grimly, without looking up from her ironing.

A shadow crept over Billy's face. Poor Aunt Hannah! she did work hard: it was

a fact that had a way of confronting him often and making him feel uncomfortably responsible for it, though he did not know how or why. He watched the swiftly moving hand for a minute, and then ventured timidly.

"Could I help any?"

"No, no, child! Run away and do what you like."

Billy gravely wished that he could run, but instead his rude little crutch tapped its slow way down the steps and out to the hillside again. As for doing what he liked—well, why not? A sudden resolution flashed into the brown eyes, and, seeing that the road was comparatively clear, he toilsomely followed the church-goers until, half abashed at his own daring, he found himself sheltered in a dark corner under the gallery.

But now self and all else was forgotten in the words of the speaker who pictured the lives of children in the far west and north and south—dark-faced boys and girls, many of them, but with loving, hungry child-hearts longing for light and happiness as eagerly as any of these before him. He told of wretched huts that were called homes, of the want and suffering and hopelessness they held, and then of the mission schools that had sprung up here and there like points of light in the darkness—bright places of warmth, shelter and comfort. But they were so few, and the needy children were so many! Pleading little hands were outstretched toward the mission in vain. Tired feet that had traveled weary miles to reach the school, quivering lips that begged for admittance, were turned away because there was no room. "What if it were your little brother or sister—poor, helpless and uncared for—who must be turned away?" asked the speaker looking into the eyes upturned to his. "And that is what it is in God's sight; these are our brothers."

Billy's fascinated gaze never wavered until the last word was spoken and then he slowly found his way out into the sunlight, dazed, and bewildered.

"An' so I've a brother—a really brother that God made me! Only 'stead of his bein' bigger an' stronger to help me, he's a poor little feller what needs me to help him," he whispered, his heart so full of the wonderful new thought that he scarcely saw where he was going. Mechanically he turned from the road and followed the winding path up the hillside until he reached his favorite seat among the twisted roots of a great tree. "*My* brother—little brown brother, but I like him that way," and Billy looked down at his own small hands where the blue veins showed so plainly. "Wish they was browner and bigger so I could work more for him. He ain't lame but he's worse off'n that. No home nor good clothes, no Aunt Hannah, no Our Father in Heaven, that he knows about—oh he's heap's worse off'n I am, my little brother!"

That strange new tie took full possession of Billy, and was at once a comfort to his loneliness and a burden on his tender heart.

"Wonder where he is to-night" he questioned when his own curly head was nestled on its pillow. "If he's one of them shut-out ones, and a cryin'"—a sudden lump rose in Billy's throat and had to be swallowed before he could whisper a cheery message out through the darkness. "Don't you give up, little feller! Brother Billy's a thinkin' of you, an' he'll get you into one of them schools yet."

It was a brave promise, but the keeping of it was a matter that sorely puzzled the boy as the days went by. He pondered it soberly as he wandered about in his solitary fashion, and for once birds and squirrels were unnoticed. There was little that he could do, but something must be done for the far-away brother who grew more near and real

with every day that the thought was cherished; and into Billy's evening prayer had crept a new petition. "Please take care of him wherever he is, and help me to help him."

It was the wooded hillside, his old familiar ground, that offered the first suggestion. People sometimes came there in search of birch and sassafras. Once a lady had stopped at the cabin and asked if Aunt Hannah had any for sale. Surely some one would buy such things if he gathered them, and so, toilfully, but patiently he worked, carrying home but tiny bundles as the result of weary hours, but with intense satisfaction in the thought that he was really doing something.

"When I get a lot I'll sell 'em," he confided to Aunt Hannah who eyed this new departure somewhat wonderingly.

"Yes?"

But Billy in his content did not notice the doubtful tone of the answer, nor the glance of grim amusement, softening into pity, that greeted his slender store. He grew so eager to accumulate that he forgot his accustomed timidity and wandered into places unknown before. He forgot, alas! his accustomed caution also —the caution rendered so necessary by the lame uncertain foot—and grew venturesome in his efforts to reach and to gather. So it chanced, one day, that having clambered painfully down to a little ledge on the steep hillside, he suddenly lost his hold and fell. A little, limp, unconscious bundle he lay in the dusty road when the carriage, whose occupants had seen the accident, reached him. They were near the village, and it took but a few minutes to carry him to a house and summon a physician. But before medical aid arrived, the dark eyes, looking unnaturally large and bright in the deathly whiteness of the face, had flashed wide open, and the small hand clasped more tightly the precious bundle of bark that some one gently tried to remove. "No, no, it's for my little brother." Tidings of any unusual happening always fly swiftly and a goodly group had already gathered in the room where the little sufferer lay. The kindly woman who was bathing his forehead shook her head at his words.

"He's wanderin', poor lamb! He's got no brother nor sister—nobody but an aunt."

"Yes, I have—Yes" the eager brown eyes grew full of distress and sought appealingly the face of the gentleman near him. "You said he was my brother. I've been workin' for him—so he'll know Jesus up in heaven; he'll say, Brother Billy did it.'"

Almost it seemed as if the child had gone to heaven with the words, for th lids dropped heavily over his eyes again and he lay motionless. But the broken sentence told a story that one wise little maiden was swift to understand and she turned to the minister with an awed whisper.

"Twas our missionary meeting, Dr. Gray—that's what he means! That's what he gathered these for."

"Then I'll buy 'em—poor little chap!" said the village blacksmith producing from a grimy wallet a bright half-dollar, and laying it by Billy's side. "Tell him they're sold when he comes to again."

"He's beyond all that, I fear," said the minister sadly. And the grave face of the doctor, when he came repeated the foreboding; nevertheless Billy came back to life, bore bravely the setting of a broken limb, and through the slow weeks of recovery seemed actually happier than ever in his brief life before. But that might have been because he, at last, had plenty of "folks" about him. Even Aunt Hannah melted under the sympathy and kindness showered upon her in this hour of trouble and could no longer hold herself aloof from all neigh-

borliness, while Billy fairly reveled in the companionship of the children who brought to him dainties of their mother's preparing, and countless plans, for Billy's endeavor had kindled many another young heart; and so when the autumn came, and he was able to go out once more, his very first visit was to the church, and to another missionary meeting. But this time there stood on the table a goodly-sized, well filled box of money that bore the inscription:

"From the children of Heathville to their little brothers and sisters—brown, black and white."—*Kate W. Hamilton in Pres. H. M. Monthly.*

## *JUNIOR MISSIONARY SOCIETIES.*

MRS. N. WYLIE STEVENSON, GENERAL SECRETARY, 161 LOCUST STREET, ALLEGHENY, PA.

### LESSON I.—OUR FREEDMEN.

*Q.* Who are our freedmen?

*A.* Our freedmen are the colored people of the South.

*Q.* Why are they called freedmen?

*A.* They are called freedmen because many of them were held as slaves, but are now free.

*Q.* How did they become slaves?

*A.* They were made slaves by cruel men, who stole them from Africa, their native country, and sold them for servants in this country.

*Q.* When was this done?

*A.* This began in the year 1619, when fourteen negroes were landed in Jamestown, Va., by a Dutch trading vessel and exchanged for food and supplies.

*Q.* How were these negroes employed?

*A.* The negro slaves were largely employed in raising tobacco, which was a very profitable industry in Virginia.

*Q.* Was Virginia the only colony where men were bought and sold?

*A.* They were bought and sold in all the colonies.

*Q.* Why are all these colored people in the South now?

*A.* The people of the North who would keep slaves found that it was neither right nor profitable. Free labor would be better. In the warm climate of the South the negro was well suited to pick cotton, to raise tobacco, to hoe cane, and soon all the slaves were in that part of the country.

*Q.* How long was the negro race in slavery in America?

*A.* Many of the negro race were in slavery nearly two hundred and fifty years. (244.)

*Q.* How did they get their freedom?

*A.* By the proclamation of President Lincoln, January 1, 1863.

*Q.* What caused President Lincoln to issue this proclamation?

*A.* For two reasons: the greater part of the North urged him to make the negro free; and, as a war measure, it was very necessary under the circumstances to shorten the war.

*Q.* What war do you speak of?

*A.* The civil war between the North and the South, continuing from 1861-65.

*Q.* Why did the North and South go to war?

*A.* The greater part of the North wanted the negro set free; the greater part of the South wanted to keep him in slavery. This led to the civil war.

*Q.* How many negroes were set free?

*A.* About four million negroes were made free.

SUGGESTIONS TO LEADERS.

Describe Africa, use map, tell of people, country, etc. Take map of U. S. Show what we mean by North and South. Read parts of "Uncle Tom's Cabin," and other stories. Tell about the civil war. Show that God sent war because the nations sinned in keeping men in slavery. Show why slavery was wrong.

REV. J. M. FULTON, D. D.

# EDITORIAL DEPARTMENT.

### Salaams.

With this number, the MAGAZINE enters the ninth year of its missionary career. By the blessing of a kind Providence, the earnest efforts of friends, and, we trust, faithful work on the part of the committee and publishers, the subscription list, small at first, now numbers nearly five thousand paid subscribers, representing from twenty to thirty thousand readers. The correspondents of the MAGAZINE are found in Europe, Asia, Africa and America—all over the world and many kind words are received concerning its helpfulness, not only from friends in our own church, but from other denominations as well, and from these co-workers many kindnesses have been received.

Through small beginnings, through dangers seen and unseen, through evil report and good report, the MAGAZINE has safely passed, and is steadily and increasingly prosperous. And now we raise our Eben-ezer and say, "Hitherto hath the Lord helped us," and firmly believing that it is His work, we know that He can and will take care of His work and workers, and that no weapon that is formed against it shall prosper.

And so to His watchful care, and the kindly consideration of friends, we commend THE WOMEN'S MISSIONARY MAGAZINE OF THE UNITED PRESBYTERIAN CHURCH, trusting that when the kingdom, for which so many have waited and prayed so long, has come, it will appear that it had a part in hastening it.

---

A late tourist says: "The Congregationalists will do far more through the American Board, because of the new interest inspired in missions by what we have seen of the United Presbyterian mission in Egypt." He also says, "The center of the problem of Egypt may be said to be, 'Can the gospel change the condition of women?' The native pastor at Luxor replied, 'Come and see our Christian homes. You will see for yourself why we are so hopeful for our country.' The Mohammedans see the change and feel its power. The condition of woman is being elevated wherever missions have been planted."

---

A private letter from Sialkot, India, says, "Miss Campbell is very busy now in the school, as she has no matron, nor even a woman teacher, but only the help of a young girl." This means that every moment the young girls are outside of this court-yard, which is surrounded by high walls, she must be with them, whether they are in school or go to church, or even out for a walk.

---

A Junior missionary society has been organized in the congregation of Blanchard, Iowa, with twenty members. This society is under the direction of Mrs. McNab.

---

A leaflet, "Our Suffering Sisters" has been added to the list on sale by our Literature Committee. It was highly commended by Mrs. Jennie Logue Campbell at the annual meeting and is a powerful appeal to Christian women in behalf of medical missions.

---

Some six years ago a band of student volunteers was organized in the West Side medical college of Chicago. For the comfort and advantage of these volunteers a home has been established at 112 Loomis Street, where during the coming year some twenty-five or more will be housed. This new enterprise is deeply significant, and marks a new era in the preparation life of our medical mission students.—*Selected.*

In these latter days of the nineteenth century, the era of wonderful and practical movements, nothing is more remarkable than the great marshalling of the hosts of Christian Endeavor and Christian Union, with the watchword "The kingdom for the King" and "Down with the strongholds of Satan." No such swift and massive movement among young people has been known in the world since the "Childrens' Crusade" under Peter the Hermit centuries ago—but that was a futile endeavor in a beautiful but misguided zeal; this an intense earnestness along all modern lines of Protestant Christianity which is anything but dreamy and impractical. We believe that the great enthusiasm of Christian Endeavor at Boston, and the intense earnestness of the Union at Baltimore, will be fully equalled by the fervent steadfast conviction of the Christian Union at Columbus, O. May the spirit of grace and supplication rest on it.

**New Missionary Society.**

We welcome to the ranks of missionary workers the new society organized April 13, 1895, at Homestead, Ill., Rock Island Presbytery, with seven, charter members. That they may be fully equipped for efficient work, we hope soon to reckon these and many others from the congregation among interested readers of the MAGAZINE.

The dear friend who is lovingly remembered by the MAGAZINE Committee as the "first subscriber," showed her faith and zeal by sending her name and money *one year* before the first number was sent out. She writes us, under date of July 8th:

"I was one of the first subscribers of the MAGAZINE, and I think this is the last time I will need to send for it. Old age and failing health warn me that the end is near. Yet while I live I will cling to all that belongs to our beloved United Presbyterian church. Kindest love to Mrs. H. and all the editorial staff."

Appreciating the Christian fidelity of this earnest worker, through many bygone years, we hope that many happy and useful days are yet in store for her.

An appreciative subscriber writes:

I am so proud of the MAGAZINE and rejoice in its success. When it arrives I can not bear to lay it down until I have finished it. When I go to my file for reference I sit there and read regardless of everything else. I wish I could do more to help. May you have a successful and happy year. May you know more than ever before the loving kindness and strengthening grace of the Lord.

We desire to call attention to the statement of Dr. A. G. Wallace in this number with reference to Church Extension and Parsonage Fund. Mrs. M. M. Patterson, the new secretary for this fund, writes:

"This department is in debt, the only one of the Women's Board. The hard times have prevented some of the Western churches from making their payments promptly, which of course cripples the work, as the money given parsonages is a loan and not so much money is given by societies for this part of our work as there is for Home, Foreign or Freedmen's missions."

Certainly this fund should not be lacking at this time, which of all others is the building season.

We call attention to the notice published elsewhere with reference to filling empty jars and glasses for the Home for Aged People at Wilkinsburg, Pa. Read and practice this worthy charity

## *STUDIES FOR MISSIONARY SOCIETIES FOR* 1895.

SEPTEMBER.—Church Ex. and Min. Relief.
OCTOBER.—Indian Missions.
NOVEMBER.—Freedmen's Missions.
DECEMBER.—The Gospel in all lands.

## *PROGRAMME FOR SEPTEMBER.*

SUBJECT.—Church Extension and Ministerial Relief.

DEVOTIONS.—Scripture selections. Isaiah 52:7. Romans 10: 8-15. I Timothy

3: 1-7. I Timothy 5: 17-18. Cor. 9: 7-14. Psalm 134. B. Songs No. 200. Psalm 19: 5-7. B. Songs No. 22.

The above selections with special prayer for the "Ambassadors of Christ," and the extension of His kingdom are suggested for opening devotions.

Short papers upon the following subjects.

The great North West.—The United Presbyterian Church opportunity.

The sacred dignity of ministerial office.

Interdependence of pulpit and pew.

Obligation of the church to its superannuated ministers.

MRS. R. S. FINLEY.

---

What shall I say about the *Church Extension* and Parsonage work? I could say many things, but a few items are enough for the present.

1. In general the past year has been one of great trial to the Board, by reason of the continued financial depression. This hindered our work in two ways: The missions were less able to help themselves, and the receipts of the Board were too small to give all the help needed. Our grants must be made in advance, and when due they must be paid. If the Board does not have the money it must borrow at the bank. Our policy has been to protect the missions, and as soon as the conditions are fulfilled we make the payment just as in a private business. At one time during the past year we were paying interest on $11,750. At the present time we are indebted to the permanent funds, $9,788. That means the loss of interest on that amount. The appropriations during the year amounted to $32,253. The payments covering part of the grants of the year before, together with all expenses, amounted to $45,214.90. The receipts from contributions were $25,145.57, not much over one half of the appropriation of the Assembly. Did you see to it that you and your family paid the full average per member before giving something extra elsewhere?

2. *The Parsonage* work has steadily advanced. The churches are beginning to understand the value of parsonages. Ten years ago only 133 parsonages were reported in the whole church. There are now 312. During the past year the Board referred every approved parsonage application to the Women's Board. That Board made seven grants; that is, loans, viz: Oakland, California, 2d Denver, Col; Topeka, Kan.; Detroit; Alliance, Neb.; Rushville, Neb.; and Dexter, Iowa. To.tal amount, $10,450. Some of the pastors are already living in these parsonages and are delighted with their homes. Several applications are under consideration at the present time. Large contributions are needed for this fund. Is it not just as important for the missionary to have a comfortable house if he does not have both? "Thank the ladies for us," said a letter yesterday.

3. *The outlook.* For the coming year the outlook for mission work is good. Our missionaries are in good spirits. There are fine fields open to them. They write: "Can the Board help us to get a church this year? Is there any possibility of help to build a parsonage?" Our answer must depend on the answer of the congregations and members. The General Assembly appropriated $50,000 for Church Extension for the year; that is, 47 cents a member, a little less than one cent a week. That is not much, will you try and have every member in your congregation give it? Then help the parsonage fund beside.

A. G. WALLACE, Cor. Sec.

Sewickley, Pa., July 13, 1895.

# REPORTS AND MISCELLANY.

### Report of Women's Board.

The regular monthly meeting was held Tuesday, July 2nd, in the country, at the residence of the secretary, Wilson Station. Thirteen members were present. The usual opening devotional exercises were observed. Treasurer gave the first report: June receipts, $1706.39; Disbursements, $5483.97. Total thank-offering, $15,128.55.

The Thank-offering is to be divided in the usual way. All designated money for foreign, church extension and parsonage, all outside objects and all expenses of the Thank-offering work to be first subtracted and the balance divided into four equal parts—foreign, home, freedmen and parsonage.

Home secretary received many letters and two applications for positions for home missionaries. Application from Moline, Ill., was granted. Miss Eunice C. Blair, of Des Moines, Iowa, was appointed home missionary.

Foreign secretary reports letters from Drs. Platter and Johnston, of India. Is busy getting the new missionaries ready to sail this autumn.

Church Extension secretary reported several applications for loans, also reports progress of buildings in course of construction, and other business notes, etc.

Junior secretary reports two new organizations, two new secretaries. Has helped to arrange for two rallies.

The Minutes are in the hands of the Literature Committee for distribution. Additional copies of the book may be had by sending address and five cents for postage to Literature secretary, Mrs. E. J. McPherson, Morewood Ave., Pittsburgh, Pa.

Thank-offering secretary was instructed to continue the Thank-offering column in the church papers. Freedmen's secretary only sends a request for payment of a bill for this month.

The business unfinished at regular meeting was heard at an adjourned meeting, July 6th.

The next regular meeting of the Board will be held September 3rd, at 10 A. M.

MARY W. PORTER, Sec'y.

### Minutes of the Women's General Missionary Society.

We hope the ladies have not become impatient over the tardiness in issuing the Minutes of the convention, but for various good reasons it was impossible to have them published at an earlier date. By the time this notice reaches the readers of the MAGAZINE they will be ready for distribution, and we trust every member of our missionary society will secure a copy and keep herself informed of the missionary work sustained by the women of our church.

This year five cents per copy will be required for postage, as the book contains some twenty additional pages. In ordering, if a number are desired, please state if they can reach you by express. For short distances, in packages of six and over, this is the cheaper way of sending them. Send orders to Mrs. E. J. McPherson, Secretary of Literature Committee, 409 Morewood Ave., Pitts., Pa.

### Home for Aged People.

The Board of Managers of the United Presbyterian Home for Aged People will gladly furnish empty jars and glasses to any friends who are willing to fill them and return to the Home. Send to, or address, United Presbyterian Home for Aged People, cor. Penn and Trenton aves., Wilkinsburgh, Pa., or Mrs. A. G. Brewer, 924 South avenue, Wilkinsburgh, Pa.

The Annual Report of the Board of Foreign Missions will be through the press soon. Copies of it will be sent to all of the ministers, presidents of women's societies, &c. It will also be sent free of charge to all who desire it. Please drop a postal card to the Cor. Sec., or Treasurer of the Board, asking for the number of copies which can be judiciously distributed, and they will be promptly sent to any address. The report, we think, will be found to be unusually full

and interesting this year. The thoughtful perusal of it cannot but increase the intelligence of the reader, and as a matter of course his interest in the great work. W. W. BARR, Cor. Sec.

### Question Drawer.

[Address all communications for this department to Miss E. W. Pollock, 434 East 9th St., Erie, Pa.]

QUES.—Who has received profit from the Annual Meeting at Jersey City?

We have not had the usual amount published for the benefit of those who did not have the privilege of attending the meeting.

We ask the delegates, and others who were present, to send to the editor of this department some thought or incident that was helpful to them and let others enjoy it with them. Don't send it later than Aug. 10th.—ED.

SUGGESTIONS.

The one thought and aim which Christians, old and young, should keep constantly before them, is God's glory and the salvation of men's souls. In these days of complicated and beautiful machinery, there is danger of Christians being so taken up with the magnitude of the assembly, the great men, the eloquent addresses, the enthusiastic singing, this or that rally, that they lose sight of the great object which has made all this desirable. The engineer spends hours polishing his engine; when done, he stands back to admire it. It is a thing of beauty, but all that he has done will not add one iota to its strength or speed, and if he is content to stop there, it will stand on the track until it rusts. He must build the fire, get up steam, attach it to the train and speed over the iron rails before he has accomplished the end for which it was built.

While we are enjoying these great Christian conventions that are now being held, and talking about the numbers, admiring the singing and the speaking, let us see to it that the fire and steam are there, and that needy souls are being borne Heavenward.

How much time and strength some Christian workers spend to make other Christians do their part! At the missionary society Mrs. A. asked Mrs. B., "Why did not your daughter come with you?" Mrs. B. replied, "Oh! I could not get her to come; you will have to come around and persuade her to come." And so they go from Christian to Christian persuading them to do their duty.

How much time is spent by some members of our societies, collecting the dues of the delinquents, when they could have paid their money to the treasurer without any trouble. Will not the Lord say to these careless ones, "You have hindered my cause, and taken the time of my servants, when they should have been about my Father's business"?

### Treasurer's Report.

Receipts in the month of April 1895, until the year closed.

*Foreign.*—Frankfort, 6; Service, 16; Emporia, 10; Richmond Willing Workers, 1; Turtle Creek Band, 2; Buena Vista, 6, do., W Workers, 15; Turtle Creek 10; West Newton, 29 25; Bethel (Wd), 10; McKeesport Aftermath, 10; Mt. Pleasant, 12; Mt. Pleasant Band, 10; Unity Y. L. M. S., 3; A friend of missions, Perrysburg, 1; Mt. Pleasant, Ind., 13; Clinton, Frankfort Pres., 11; 1st San Francisco, 10; Stone Valley, 20; Hopewell, Pa., 10; Bis Spring, 10; Guinston, 10; Concord, 9.58; Big Spring Junior, 4; Tuscarora, 14; Knoxville, Ia., 8; Albia, 10; Amoret, 5; Andrew, 8; De Witt, 7.95; De Witt Mission Band, 3.42; Stanwood, 14.80; Indian Creek, 3; College Springs, 4; College Springs Y. W. M. S., 1; York, 5; Mt. Nebo, 5; 2nd Pawnee, 7; Summerfield, 13.40; Liberty, 5.62; Mission Creek for India, 10; Utica, Pa., 7; Waterford, 12; Cochranton, 10; North Shenango, 5; 1st Spokane, 7; Centerville, 20; Harrasville, 25.90; Harlansburg, 5, and for India, 5; Fairview, 10, Butler, 5; White Oak Springs, 13; Clintonville, 7.50; Kittanning, 6; West Liberty, 10; S. A. J. Butler Pres., 5; Miss E. A. Porter, Beaver, Pa., 100; Concordia, 1.30; Sharon; 8; 1st Columbus for Egypt, 5; Clifton Y. L. M. S., 5: Cedarville Kings Daughters, 1.87; Jamestown, O., 10; 1st Xenia, 25; Springfield, 20; Columbus Neill Avenue, 10; 5th Pittsburgh, 10; 5th Pittsburgh Juniors, 5; 7th Pittsburgh Juniors, 1; 8th Pittsburgh Juniors, 2; Shadyside, 31; Shadyside Y. W. M. S., 25; Ingram, 20; Ingram Van Fossen Y. W., 10; Pittsburgh Hamilton Ave., 20.88; McDonald, 5; 4th Pittsburgh, Y. W. M. S- 2; 6th Pittsburgh, Junior for Egypt, 9; 9th Pittsburg for Egypt, 10; 9th Pittsburgh, Y. W. M. S. for India, 5; 9th Pittsburg, Y. W. M. S. for Egypt, 10; Brookville Pres., 40.50; 1st Ohio Pres., 26.90; 2nd San Francisco, 7; San Jose, 10; Easton, 22.45; Salinas, 10; Miss Nellie Gordon, Cape Girardean, Mo., 5; 1st East Liverpool, 10; Bloomfield, O., 10; Sidney Pres., 46; 1st Cleveland, 10; 1st Youngstown, 5; Houstonville, 5; Cross Roads Chartiers, 2; Mrs. Timmons, S. S. Class, 12: Hoopeston, 8; Chicaska, 5; Ninnescah Mission Band, 8.40; Caledonia, Ind., 3; Madison Mission Band, 2; Shiloh, 12; Spring Hill, 5.21; 2nd Philadelphia, 20; 2nd Kansas City, Mo., 5; North Kortright, 14; Waitsburg, 4; Beaver Falls, Y. L. M. S. for India, 5, and for Egypt, 5: Oak Grove, 7.63; Mt. Jackson, 9; Rocky Spring, 13; Beaver, 10; Ellwood, 3; Camp Run, 5.54; 1st New Castle for Egypt, 15; Bethel Beaver Valley Pres., 4; Rock Island, 3; Sunbeam, 7; Beulah, 11; Franklinville, 13; York, N. Y., 25; Zion, 6; Southfield, 22.87; Commerce, 15; Troy, 5; Mt. Pleasant, Frankfort Pres., 17; Kearney, 30; 1st Omaha M. Band, 5; Omaha South, 7.40; Omaha Park Avenue, 7; Southern Illinois Pres., 9.20; Muskingum Pres., 59.35; Uniontown, 10; New Athens, 23; New Athens, Y. L. M. S., 14; Roney's Point, 5; High Ridge, 10; High Ridge M. Band, 2.50: Harrisville, 27.25; West Alexander, 36; Brownsvile, 15; Martin's Ferry, 10.

*Foreign Specials.*—Garrattsville, scholarship Sialkot, 25; 3rd Allegheny, Y. L. M. C., Egyptian boy, 5; Avalon Junior M. S. for same. 5; 4th Allegheny L. M. & Benev. Soc., salary Miss Mookerjee, 100; Sewickley Fellowship Soc., Egpytian boy, 4; 1st Monmouth Y. L. M. S., church India, 25; 1st Xenia Alledena Soc., for Mr. Kruidenier. 5, and for Miss Ella Kyle, 5; 6th Pittsburgh Junior Soc., pupil India, 25; Mechanicstown, O., for native Bible reader, India, 60; Chartiers Y. L. M. S., Bible reader, Zaffarwal, 50; Spring Hill Bible reader for Dr. Henry, Assyoot, 8.75; Dr. Maria White special work for small children in Sialkot, 15; for same 2nd New Castle, 8, and 2nd New Castle Junior Y. P. C. U., 2; Caledonia "Pearl Gatherers" pupil Cairo, 50; Muskingum Pres., pupil Cairo, 30, also pupil Sialkot, 23.

*Foreign Salaries.*—Miss Smith Garnett Pres., 2 50; Kansas City Pres., 30.50; Dr. S. E. Johnson, Westmoreland Pres., 291.06; Miss Spencer 7th Allegheny W. M. S., 10; Butler Pres., 185.50; 1st & 2nd Mercer, W. M. Soc., 86.90; Miss Hogg, 2nd Allegheny, Y. P. M. S., 75; 3rd Allegheny L. M. & A. S., 50, and Y. L. M. S. same church, 25; Miss C. E. Wilson, Des Moines Pres., 100; Miss ——, Cedar Rapids Pres., 62.50; Miss Campbell, Monmouth Pres., 50; Miss Buchanan, Monongahela Pres., 106; Miss Thompson, First Ohio Pres., 62.50; Muskingum Pres., 145.69; Miss McCahon, Chartiers Pres., 166; Miss Lawrence, Arkansas Valley Pres., 46.15; Miss Logan, Indiana Pres., 58.30; Miss J. L. White, Beaver Valley Pres., 200; Miss Fulton, Southern Illinois Pres., 154.

*Medical Missions, India.*—Braddock, 1; 6th Pittsburgh Juniors, 30; 6th Pittsburgh Y. W. M. S., 5; 9th Pittsburgh, 20; McDonald Juniors, 5; Robinson Run bequest of Mary S. Shane, 100.

*Home and Salaries.*—Hookstown, 2.50; Garnett, 10; Cherry Fork, 7; Turtle Creek, 10; Turtle Creek Band, 3; Buena Vista, 5; Buena Vista Willing Workers, 15; Irwin, 10; Parnassus, 15; Elizabeth, Sarah Dales Lansing Soc., 10: Logan's Ferry, 14; Leechburg, 13.75; Boston, 15; Unity Y. L. M. S., Westmoreland Pres., 2; Sewickley, Dorcas Soc., 5; 1st Allegheny Mission Busy Bees, 5; 3rd Allegheny Y. L. M. C., 10; 5th Allegheuy Mission Circle, 30; West Union, 5; 5th Kings Daughters, 10; A friend of missions, 25; Avalon H. & F. Mission Circle, 5; 1st San Francisco, 10; Hopewell, 5; Big Spring, 34, Big Spring Juvenile Workers, 13: Indianola, 7; Oskaloosa, 5; Amoret, 5, Indian Creek, 3; Tarkio, 23.16; Mt. Ayr, 4; College Springs, 3; York, 5; Mt. Nebo, 5; East Union, 5; Summerfield, 13.40, Liberty, 5.62; Cedar Rapids Pres., 20; Cochranton, 10; Utica, Pa., 10; Hartstown Juniors, 3; Mrs. E. K. Donnan and daughters, 3; 1st Spokane, 7; Centerville, 19; Freeport, 10; Fairview, 10; Grove City, 6.25; West Sunbury, 15; Butler, 10; White Oak Springs, 13; Clintonville, 5; Mt. Chestnut, 10; Kittanning, 12; S. A. J. Butler Pres., 2; 1st Monmouth, 25; 2nd Monmouth, 41.61; Princeton, 10; West Union, Ind.. 5; Concordia, 2; 1st Mercer, 21.79; rst New Wilmington, 6.45; Plain Grove, 17.44; 1st Xenia, 25; Jamestown, 15; Springfield, 20; Sugar Creek Y. L. M. S., 8.75; Clifton, 5; 6th Pittsburgh Y. M. M. S , 33; 4th Pittsburgh Y. W. M. S., 2; 7th Pittsburgh Junior, 1; Ingram Van Fossen Y. W. M. S., 21; McDonald, 10; Brookville Pres., 50; 1st Ohio Pres.. 92; 2nd San Francisco, 7; San Jose, 10; Alameda, 6; Miss Nellie Gordon, 5; Sidney Pres., 28.50; 33rd St. Pittsburgh balance on note No. 2, 200; 1st Cleveland, 9.80; 1st Youngstown, 5; Mt. Prospect, 50; Houstonville, 5; Claysville, 1; Canonsburg, Greenside Avenue, 12; Smithville, 10; Arkansas City, 10; Ninnescah, 9.45; Caledonia, Ind., 7; Carmel, 7; rst Indianapolis, 1; Madison M. Band, 2; Milroy, 9; Kansas City, 5; North Kortright, 14; Nortonville Junior M. Soc., 4.80; Waitsburg, 4; Oak Grove, 7.63; Beaver, Y. P, M. S., 3.50; Neshannock, 10; Camp Run, 5.66; 1st New Castle, 8.30; 1st New Castle, Y. L. M. S., 18.50; New Brighton, 6.50; Bethel, 4, 2nd New Castle, 8; Rock Island 3; Beulah, 11; Franklinville, 13; Mnmford, 5.50; York, N. Y., 25; Zion, 7; Southfield, 20; Troy, 5; Mt. Pleasant Frankfort Pres., 15; Omaha Park Avenue, 7; 1st Omaha M. Band for Olympia, 65 cts.; Southern Illinois Pres., 24; Muskingum Pres., 31; also for 3rd Chicago, 5; 5th Allegheny interest on loan, 30; Uniontown, 13; Cadiz, 17; Wheeling Y. S. M. S., 23; New Athens, 25, Roney's Point, 7; High Ridge, 9; High Ridge M. Band, 2.50; Harrasville, 27.25; Brownsville, 12; Martin's Ferry, 5.

*Warm Springs Indians and Salaries.*—Garnett, 5; 8th Allegheny, 10; Harlansburg, 3; 2nd Xenia, 18.39; Monongahela Pres., 410; Taylorstown, Y. P. M. S., 7; Claysville, 2; Keokuk Pres , 10; 2nd New Castle, 2.50; Davenport, 3; Omaho Central, 16.40; Omaha South, 3.50; Muskingum Pres., 17; New Athens, 10.

*Freedmen's and Salaries.*—Hookstown, 10; Olathe 10.50; Garnett, 5; Braddock, 19; Beuna Vista, 5; Parnassus, 15; McKeesport Aftermath, 5; McKeesport, 8; Elizabeth, Sarah Dales Lansing Society, 5; Mt. Pleasant, 3; Stewart Station, 5; Buena Vista Willing Workers, 10; Turtle Creek, 6.25; Laurel Hill, 4; Knoxville Dress-Making Department, 24.21; West Union, 20; 5th Allegheny Kings Daughters, 10; Springdale, 5; 1st San Francisco, 10; Stone Valley, 11; Big Spring, 20; Indianola, 6; Knoxville, Ia., 2.50; Indian Creek, 3; Summerfield, 13.41; Liberty, 5.63; Wilsonville, 7; Cedar Rapids Pres., 3; Cochranton, 9; North Shenango, 5; Utica, Pa., 10; Hartstown, 4; Spokane, 3; Centerville, 20; Freeport Y. L. M. S., 5; Grove City, 10; West Sunbury, 10; Butler, 10; White Oak Springs, 1; Clintonville, 1; Worthington, 6; Harrisville, for Miller's Ferry, 12; Kirkwood Junior Union, for Miller's Ferry, 7.32; Morea, 11; 1st Portland, Or., 7.25; Wildomat, 6.15; Cedarville, 10; Springfield, 20; Clifton Y. L. M. S., 2; Columbus, Neil Avenue, 5; 1st Pittsburgh Y. W. M. S., 25; 4th Pittsburgh Y. W. M. S., 2: 6th Pittsburgh Y. W. M. S., 33; McDonald Y. W. for room, 25; 9th Pittsburgh Y. W., 5; 5th Pittsburgh, 10; 9th Pittsburgh, 10; Mt. Washington, 8; Pittsburgh Shadyside, 31; Ingram Junior, for Norfolk, 5; Brookville Pres., 16.09; First Ohio Pres., 37.14; 2nd San Francisco, 7; San Jose, 5; Castroville, 5; Miss Nellie Gordon, 5; Bloomfield, O., 5; 1st East Liverpool, 4.79; Sidney Pres., 11.35; 1st Cleveland, for Norfork, 25; Claysville, 2; Smithville, 10, Richland, 5; Madison Mis. Band, 1; Spring Hill, 5, and for Sessumsville, 8.10: Andes, 7; Kortright Center S. S. and Y. P. S. C. E., for room, 25; Waitsburg, 2; Beaver Falls Y. L. for Henderson, 5; Beaver, 5; Oak Grove, 7.64; 1st Newcastle, 4.55; 1st Newcastle Y. L., 6; New Brighton, 6; Bethel, 4; 2nd New Castle, 6; Aledo, 10.40; Aledo Junior, 1.25; Southfield, for room, 25; Commerce, for L. B. Home, 5.45; Troy, 5.75; Omaha. Park Avenue, 3; North Bend. 11; Southern Illinois, 12.40; Muskingum Pres., 47, and for room, 25; Roney's Point, 3; High Ridge, 9; Brownsville, 8.

*Prairie Bluff, Ala., Memorial Building.*—Peebles, 2.25; Mt. Pleasant Band, 10; McKeesport Band, 3; Buena Vista Willing Workers, 5; Braddock Y. L. 10; Turtle Creek Band, 5; Welda, Kan., Willing Workers, 10; Avalon Junior M. S., 8; 2nd Allegheny W. W., 10; 2nd Allegheny Junior S. C. E., 10; Bellevue King's Sons, 8; 7th Allegheny Junior M. S., 5; Oskaloosa, 5; Stanwood Junior M. S., 5; College Springs, 20; Etna Junior M. S., 3; Sewickley "Fellowship Socicty," 5; Orphans' Home, Allegheny, Junior M. S., 21; 1st Allegheny Mission Junior C. Union, 3; Cedar Rapids Pres. M. Bd, 3; Utica, Pa., M. Bd, 3; Butler Junior, 18.47; 1st Monmouth, Girls' M. Band, 5; 1st Xenia Junior Soc., 3; Pittsburgh, Shadyside Junior, 133, also Y. W. M. S., 65; 6th Pittsburgh Junior, 15; 5th Pittsburgh Junior, 5; 7th Pittsburgh Junior, 5; Pittsburgh 33rd Street Junior, 10; McDonald Junior, 10; Mt. Washington Junior, 3; Oakdale Junior, 4.50; 1st Wilkinsburg Junior, 15; Mt. Washington Y. W. M. S., 5; First Wilkinsburg Y. W. M. S., 6; Robinson Run, 17; 2nd Pittsburgh, 10; 7th Pittsburgh, 10; 5th Pittsburgh, 10; Ingram Junior, 5.20; Verona Junior, 11.82; Fairview, O., M. Band, 5; 1st Ohio Pres., 13; Chartiers Cross Roads, 1; Hoopeston Junior Board, 2; 1st New Castle Junior M. S., 10; New Brighton Cradle Roll, 5: New Brighton Junior Y. P. C. U., 5; 2nd New Castle Junior Y. P. C. U., 10; Muskingum Pres., 8.

*Little Girls' Home, Tenn.*—5th Allegheny Kings' Daughters, 10; Tarkio, 5; Tarkio Junior C. E., 5; Atlantic, 5; College Springs, 5; York Junior M. S. 5.

*Church Extension and Parsonage.*—Hookstown, 1; Garnett, 8; Turtle Creek, 2: Buena Vista Willing Workers. 5; Stewart Station, 12; Murrysville. 12; Buena Vista, 3; Parnassus, 10: McKeesport, 4; Braddock, 20; Laurel Hill, 4: 1st Allegheny L. H. M. S., 25: Avalon H. and F. Mission Circle, 13: 2nd Allegheny Willing Workers, 5; 1st San Francisco, 5; Lower Chanceford, 46; 1st Des Moines, 10.65; Tingley, 6; Indian Creek, 3; Mt. Ayr, 4; Findley, 39; Dexter, Iowa, 3.50; Summerfield, 13.41; Liberty, Neb., 5.63; Wilsonville, 7; Jamestown, Pa., 5.55; Cochranton, 9; North Shenango, 5; Waterford, 12; Spokane, 3; Centerville, 3; Fairview, 10; 1st Monmouth, 10; 1st Portland, 10; Wildomar, 6.20; 3rd Xenia, 10; Cedarville, 10; Clifton Y. L. M. S., 2; Columbus, Neil Avenue, 5; 1st Pittsburgh Reid Y. W., 10; 4th Pittsburgh Y. W., 2; 5th Pittsburgh, 5; 6th Pittsburgh Y. W., 33; 7th Pittsburgh, 15, and Junior, 3; 8th Pittsburgh Junior, 2; 9th Pittsburgh, 10, and Y. W. 10; Shadyside, 31; 6th Pittsburgh Junior, 25; Mt. Washington, 14; McDonald, 4; 1st Wilkinsburg, 22; 1st Ohio Pres., 21, and for Middletown, O., 5, San Jose, 5; Easton, 13.20; Miss Nellie Gordon, 5; Rock Prairie, for York parsonage, 20; Bloomfield, O., 5; 1st Washington, Pa., 10; Smithville, 10; 1st Indianapolis, 1; Rushville, for 2nd San Francisco, 5; Spring Hill, 3; Andes, 7; Stam-

ford, 13.85; 1st New Castle, 2.50, also Y. L., 6; New Brighton, 6; 2nd New Castle, 6; Davenport, 4; North Henderson, 11; Southfield, 1; Omaha, Park Avenue, 3; Southern Illinois Pres., 2.40; Muskingum Pres., 10: Altoona, 73; New Athens, 5, and Y L. 8; Brownsville, 5; Martin's Ferry, 4.

*Minisierial Relief.*—Frankfort, 1.25: Buena Vista, 2; McKeesport, 4; Murrysville, 5; Laurel Hill, 4; Stewart Station, for Nebraska sufferers, 18; 2nd Allegheny Willing Workers. 10; West Union, 5; 1st San Francisco, 5; Mt. Ayr, 4; Cedar Rapids Pres., 3; Centerhille, 3; West Sunbury, 5; 1st Monmouth, 5 1st Mercer, 3; Cedarville, 10; 1st Columbus, 2: 1st Ohio, 17; 2nd San Francisco, 7; Sidney Pres., 3; 1st Washington, Pa., 6; Spring Hill, 1.50; Rocky Spgs, 5; Beaver, 2; 1st New Castle, 4.55, and Y. L., 6: Bethel, 2: Rock Island, 10; Southfield, 3: Troy, 5; Omaha, Park Avenue, 1.35; Warnock. O., 5.

*Orphans' Home, Allegheny.*—Turtle Creek Band, 10; Mt. Pleasant Band, 5; McKeesport Band, 5; Buena Vista, 2; Stewart Station, 5; Etna, 10; West Union, 5; West Sunbury, 5; 1st Monmonth. 5; 2nd Xenia Junior, 5; 7th Pittsburgh, 20; 4th Pittsburgh Y. W., 2; 8th Pittsburgh Junior, 2; Ingram, 2; McDonald Junior, 3; Oakdale, 5; Mrs. J. P. McDanel, Ia., 1; Chartiers Cross Roads, 5; 1st Washington, Pa., 5; Smithville, 2; Rocky Spring, 5; 2nd New Castle Junior Y. P. G. U., 2, also Mrs. Blevins' S. S. class, 3; Southfield, 5; Muskingum Pres., 6.

*Memorial Hospital, Allegheny.*—Murrysville, 10; Etna, 10; West Union, 5; Oskaloosa, 2; 4th Allegheny Junior M. S., 5; Butler, Little Light Bearers, 5; 1st Monmouth, 5; Sugarcreek Junior Society, 3.84; 4th Pittsburgh Y. W., 2; 5th Pittsburgh Junior, 5; 7th Pittsburgh Junior. 1; Oakdale, 5; 1st Ohio Pres., 5; 1st Washington, Pa., 5; Chartiers Cross Roads, 5; Stevenson Band, Delaware Pres., 1; 2nd New Castle Junior Y. P. C. U., 1; Miss Blevins' S. S. class, 2.75; Southfield, 5.

*Aged People's Home.*—Buena Vista, 3.50; Braddock Y. L., 5; West Union, 5; Lower Chanceford, 13; College Springs, 5; College Springs Y. L., 6.45, Fairview, 10; 1st Monmouth, 5; 2nd Mercer, 24.28; 3rd Xenia, 10; Cedarville, 5; 1st Pittsburgh, on debt, 26; 4th Pittsburgh Y. W., 2; 3rd Pittsburgh Junior, 5; 2nd Pittsburgh, 2.45; 7th Pittsburgh, on debt, 20; 7th Pittsburgh Junior, on debt, 6; Ingram, 10; Oakdale, 5; Ingram Junior, 1; Chartiers Cross Roads, 5; Beaver Falls, 5; Rocky Spring, 5; Southfield, 5.

*Life Membership W. G. M. S.*—Mrs. D. S. Littell, 25; Miss Linnie Wright, Roberts, Ill., 25.

*Bethesda Home, Pittsburgh, Pa.*—5th Pittsburgh, 5; Shadyside, 10, Y. W., 5.

*Waitsburg Academy.*—"A Friend," 5.

*General Assembly Fund.*—Big Spring Juvenile Workers, 5.

*Board of Education.*—1st Columbus, 5.

*Coutingent Fund.*—West Sunbury, 1; Monongahela Pres., 6; Brookville Pres., 6; Southfield, 4; interest on investment, 24.75; sale of 1259 copies Responsive Service, 5.27.

E. J. SLOAN, Treasurer.

## IN MEMORIAM.

### Mrs. Bella McDougal.

A tribute of affection from the Women's Missionary Society of the U. P. church, York, N. Y., to the memory of Miss Bella McDougal, who died April 9, 1895. It hath pleased our Heavenly Father to call from our midst our beloved sister and co-laborer in the Master's work, who by her tender sympathy and loving kindness had won the love and esteem of all who knew her. She was a devoted member of the Women's Missionary Society since its organization, and met with cheerful courage every undertaking and gave a generous response to every need.

Anactiove consistent Christian, we miss her from the church in every way. Her voice is silent in the choir, where she was for many years a leader.

The Lord hath called her to join loved ones gone before, and we sorrow not as those without hope, but are comforted in believing that what is our loss is her gain.

We extend our heartfelt sympathy to the bereaved ones, pointing them to the loving Saviour whom she loved and served.

MRS. WM. WALKER,
BELLE STEWART,
CASSIE SPITTAL. } Com.

### Mrs. Anna McNutt.

The Ladies' Missionary Society of North Shenango, desire to have published in the Women's Magazine a tribute to the memory of Mrs. Anna McNutt, who died January 22, 1895, age 68 years.

By her death we have lost from our society an honored and faithful member who in life was kind, loving and gentle; and while we mourn her loss we yet feel that her influence lingers with us.

May we who remain be as well prepared as she was to receive the summons to "Come up higher."

Respectfully,
COM.

MRS. JOHN H. COLLINS, Secretary, L. M. S.
Espyville Station, Pa.

### Mrs. S. S. Murphy.

Tribute of affection from the Women's Missionary Society of the West U. P. Church, Philadelphia, Pa., to the memory of Mrs. S. S. Murphy, the founder of our society, who died April 21st, 1895. As members of this society we feel that we have lost a cheerful, willing and faithful worker and officer. Although absent from us for some time, we felt she was one of us in our work, as her interest never abated, and she never failed to contribute to the cause.

Through the long months of suffering she showed faith, hope and Christian submission to the Father's will, which we hope to imitate, that we may be as well prepared as she was for the summons to come up higher.

To the sorrowing husband and children, also to aged parents, sisters and brothers, we tender our prayerful sympathy, commending them to the Saviour whom she so faithfully followed.

MISS NETTIE E. BARR,
MRS. IRA D. SHAY,
MRS. A. R. FARRELL. } Com.

### Mrs. Wilson McLaughlin.

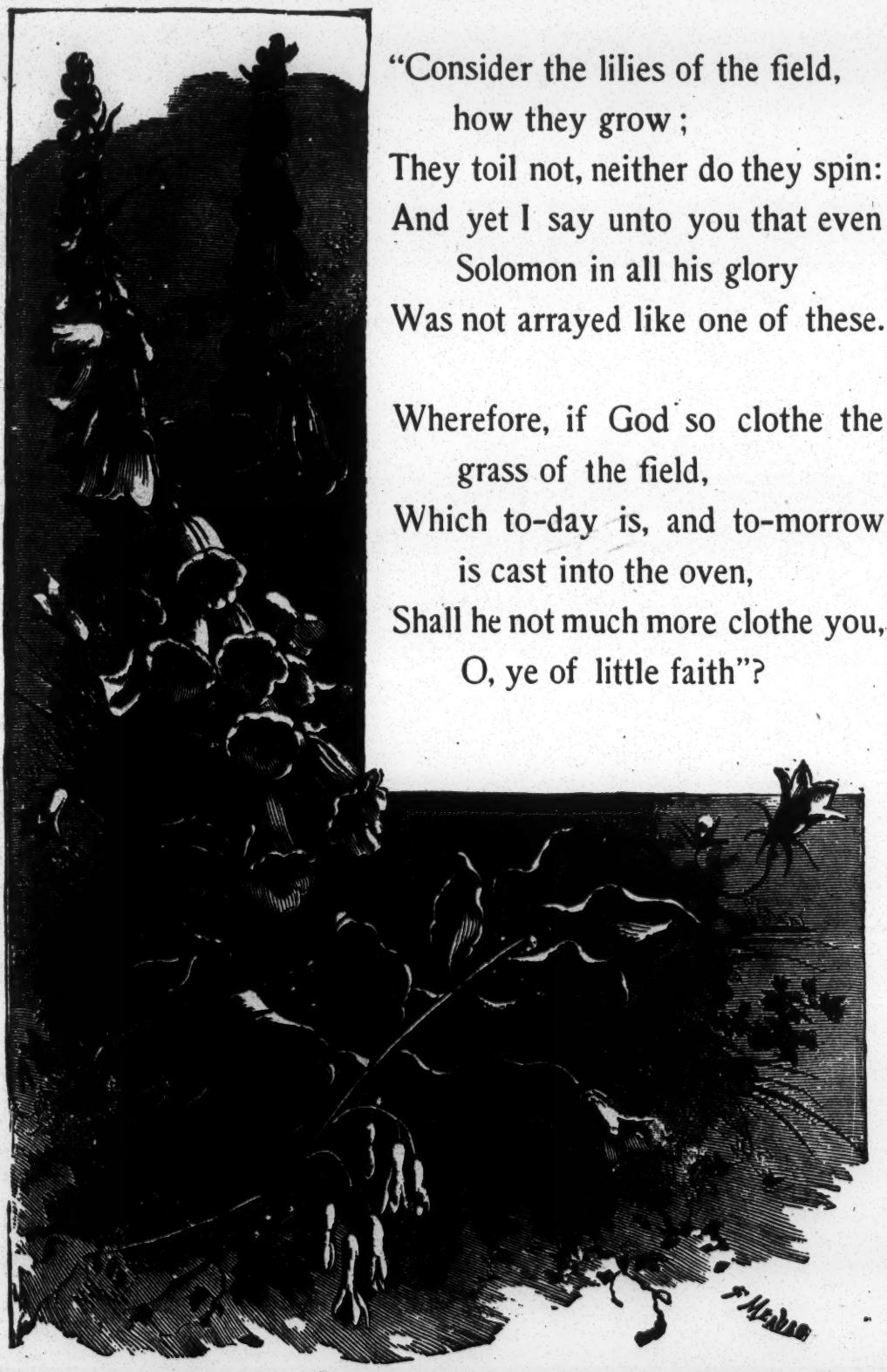
We are pained to announce the death of Mrs. Wilson McLaughlin, who was a beloved member of our missionary society. Having been an invalid for some years past, she was debarred from active work in the church, but her ready interest and sympathy never ceased to be a source of great help to us. Her loving and gentle disposition won for her many dear friends.

Sarah Sterling McLaughlin was born near Frankfort Springs, Beaver Co., Pa., September 24, 1824 At an early age she united with the Secedar church of Frankfort Springs, of which Dr. McElwee was then pastor. She was married to Wilson McLaughlin, November 12, 1850, and in 1852 they moved to Lisbon, Ohio, and united with the Seceder church, Rev. S. T. Herron, pastor. For nearly forty-three years she was a faithful member of this church and was ever ready to further its best interests. It is a curious coincidence that she and her husband were born in the same year, month and day.

To the bereaved family we extend our heartfelt sympathy, commending them to the Saviour whom she loved and served.

MRS. JANET M. CHILD,
MRS. E. A. FREW,
MRS. J. H. AZDELL. } Com.

Lisbon, O., July 2, 1895.



"Consider the lilies of the field,
how they grow;
They toil not, neither do they spin:
And yet I say unto you that even
Solomon in all his glory
Was not arrayed like one of these.

Wherefore, if God so clothe the
grass of the field,
Which to-day is, and to-morrow
is cast into the oven,
Shall he not much more clothe you,
O, ye of little faith"?